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CHRISTIAN MISSIONS IN THE EAST & WEST

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CHRISTIAN MISSIONS

IN THE

EAST AND WEST,

IN CONNECTION WITH THE BAPTIST MISSIONARY SOCIETY.

1792—1872.

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THE following pages are compiled chiefly from the published documents of the Baptist Missionary Society, and are intended to give a bird's-eye view of the labours of eighty years. The writer has confined his attention to work actually done. It has been no part of his object to treat on the philosophy of Missions, or to enter on those controversies that have arisen in the course of the Society's history. It has been his wish simply to give to the friends of Missionary enterprise a compendious view of the results of the earnest efforts, the Christian zeal, and the devout consecration of the many good and great men, who, from time to time, in connection with the Society, have been called of God to undertake the noble task of "preaching to the Gentiles the unsearchable riches of Christ."

E. B. U.

Derwent Lodge, Hampstead,
March 1st, 1873.

"May prayerful hearts and holy hands,
At home uplifted, aid from time to time
To banish error, ignorance and crime;
Till every tongue confess and bend each knee;
And, in the words of prophecy sublime,
Even as the waters cover the wide sea,
Earth may itself be filled with knowledge,
Lord, of Thee."

BERNARD BARTON.

THE ORIGIN.

1792.

"GO YE THEREFORE, AND TEACH ALL NATIONS, BAPTIZING THEM IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST; TEACHING THEM TO OBSERVE ALL THINGS WHATSOEVER I HAVE COMMANDED YOU: AND, LO, I AM WITH YOU ALWAY, EVEN UNTO THE END OF THE WORLD. AMEN."—*Matthew* xxviii. 19, 20.

TUESDAY, October 2nd, 1792, was the memorable day on which the Baptist Missionary Society was formed. The place was Kettering, Northamptonshire, after the services of the Association were concluded, in the house of Mrs. Beeby Wallis, the widow of a deacon whose ancestor had been the instrument, in the hands of God, of establishing the Baptist Church in that town a century before. The ministers were twelve in number who on that occasion withdrew together to discuss the plan which, in obedience to a resolution of the Association at the Nottingham meeting in the spring, had been prepared. With perfect unanimity, after prolonged and prayerful deliberation, the ministers embodied their scheme in seven resolutions, and supplemented it with an immediate contribution of £13 2s. 6d. The name of the new Society, and the reasons for its formation as a denominational institution, are given in the second resolution:—"As, in the present

divided state of Christendom, it seems that each denomination, by exerting itself separately, is most likely to accomplish the great end of a mission, it is agreed that this Society be called THE PARTICULAR BAPTIST SOCIETY FOR PROPAGATING THE GOSPEL AMONG THE HEATHEN." Among the names of its twelve founders stand conspicuous those of William Carey, John Ryland, John Sutcliffe, Samuel Pearce, Reynold Hogg as Treasurer, and Andrew Fuller as Secretary. A Committee of five (to which Mr. Pearce was subsequently added) was named to carry into effect the purposes of the Society, and William Carey immediately offered to embark for any country that the Committee might select.

The subject of a Mission to the heathen was not then broached among the ministers of the Northamptonshire Association for the first time. Although the Society was formally founded at this gathering, its origin was of earlier date. "The origin of this Society," says Mr. Fuller, "will be found in the workings of our brother Carey's mind, which, for the last nine or ten years, has been directed to this object with very little intermission. His heart appears to have been set upon the conversion of the heathen before he came to reside at Moulton, A.D. 1786." As early as 1784, on the suggestion of Mr. Sutcliffe, the Association had urged upon the Churches a monthly meeting specially

devoted to prayer for the revival of religion, and for the extending of Christ's kingdom in the world.* Mr. Fountain, writing from Bengal in 1796, refers to its blessed effects:—"We often," he says, "reflect, and speak one to another with pleasure of what great things have already been done since the year 1784, when, at the Nottingham Association, you first proposed and adopted the monthly prayer meeting for the revival of religion. I, for several years, beheld a pleasing revival in England, granted in answer to prayer; and I bless God that, before I left it, I beheld all denominations stirred up to promote the common cause of Christ." The missionary spirit thus evoked was quickened by the publication of Carey's "Inquiry into the Obligation of Christians to use Means for the Conversion of the Heathen," by the admirable sermons which had been preached by Fuller, Sutcliffe, and Carey, at the meetings of the Association, and by the manifest inconsistency of prayer without corresponding action. It was at Nottingham, in the spring of the year 1792,

* The idea of a concert of prayer among Baptist churches, with the above object, is, however, of earlier date. The Rev. J. Thomas (Author of "A History of the Baptist Churches in Wales") in a letter addressed to the Rev. T. Thomas, of London, dated October, 1784, referring to the resolution of the Northamptonshire Association, says, "I remember several similar hours appointed. We had a weekly hour appointed in our Association about 1767."

that Carey preached that "very animating discourse from Isaiah liv. 2, in which he pressed two things in particular, as expository of 'lengthening our cords and strengthening our stakes,' viz.—(1) That we should *expect* great things; (2) that we should *attempt* great things." Memorable words, which thenceforward became the stirring and appropriate motto of the Society. "If," said Dr. Ryland, "all the people had lifted up their voice and wept, as the children of Israel did at Bochim, I should not have wondered at the effect; it would only have seemed proportionate to the cause, so clearly did Mr. Carey prove the criminality of our supineness in the cause of God." As the fitting sequel, an immediate resolution to proceed was taken, and Carey saw his ardent desire bursting into flower. The plan was not, however, well received either by the general body of the denominations, or by the Baptists themselves. By some it was deemed unsuitable that an enterprise of such magnitude should be launched by so small a section of the Church of Christ. A gentleman of the midland counties expostulated with Mr. Fuller, in a long and querulous letter, upon the impropriety of making such a work a denominational undertaking, and especially seeing how much remained to be done at home. The doctrinal views of many of the Baptist churches created prejudices which it took many years to overcome, and even now are not entirely

removed. Some dreaded the responsibility. It was a new experiment. Of all the London ministers only one was bold enough to leave the ranks of his brethren and approve the step. The proposal to form a society was rejected by a great majority. Nevertheless the country ministers persisted in their course, and the enterprise was inaugurated amid many prayers.

The state of the world loudly summoned the Church of Christ to missionary work. According to the most authentic statements within his reach, Mr. Carey showed that of the seven hundred and thirty-one millions of inhabitants the world contained, forty-four millions only were Protestants. Four hundred and twenty millions, he said, were in Pagan darkness, and a hundred and thirty millions were the followers of the false prophet, Mohammed. These millions had no means of knowing the true God, "except what are afforded them by the works of nature." They were utterly destitute of the knowledge of Christ, or of any means of obtaining it. In many countries there was no written language, and consequently no Bible. Childish, not to say barbarous and sanguinary, customs and traditions prevailed in many lands. Even where a literature existed, as in India and China, the Word of God formed no part of the store. Christendom itself required a new Reformation. "The face of most

Christian countries," said Carey, "presents a dreadful scene of ignorance, hypocrisy, and profligacy."

It may be interesting here to note the objections to the missionary enterprise which presented themselves to these men of God, and which called forth from Mr. Carey an elaborate reply. "The impediments in the way of carrying the Gospel among the heathen," said Carey, "must arise, I think, from one or other of the following things:—either their distance from us, their barbarous and savage manner of living, the danger of being killed by them, the difficulty of procuring the necessaries of life, or the unintelligibleness of their language." All these difficulties, he was sure, could be—as, indeed, they have been—surmounted. It was not anticipated that the greatest trials of the missionary life would come from nominal Christians—from men whose lives, in the presence of the heathen, are unworthy of the Gospel. It was not supposed that governments, conducted professedly by Christian men, would be anxious to protect the people they governed from the purifying and elevating influences of the Word of God. But "none of these things" moved the resolution of the heroic man, who was not only the first to recognise the perils of the task, but was himself ready to encounter them. Mr. Carey found, in Mr. John Thomas, a colleague who, by his knowledge of the language and his intercourse with the natives

of Bengal, had already pioneered the way. "From Mr. Thomas's account, we saw," said Mr. Fuller, "there was a gold mine in India, but it seemed almost as deep as the centre of the earth. Who will venture to explore it?' 'I will go down,' said Mr. Carey to his brethren; 'but remember that you must hold the ropes.' We solemnly engaged to do so; nor, while we live, shall we desert him."

A solemn day was spent at Leicester bythe brethren, on Wednesday, March 20th, 1793, when, in a "peculiarly affecting service, the missionaries were separated for the work whereunto the Lord had called them." The forenoon was given to prayer. In the afternoon and evening, sermons were preached by Mr. Thomas and Mr. Hogg; Mr. Fuller closing the service by an address to the missionaries from John xx. 21. In weighty, though brief words, he set before them the example of their Master, spoke of the difficulties and trials to be met with, of the promises that would affect them, and of the glorious recompense at the end. "I could go myself," he said, "without a tear—so, at least I think—and leave all my friends and connections in such a glorious cause. The hope of your undertakings being crowned with success, swallows up all my sorrow." And in thrilling words, that may be addressed to missionaries in every age, he eloquently urged upon them their noble task. "Go then, after your Saviour's example,

go in pursuit of the lost sheep; follow after them, search and find them out, that they may be brought home to His fold, from the dark mountains whither they have wandered, and gathered from the dreary deserts whither they have been scattered in the dark and cloudy day; that they may be delivered from the errors and abominations of the heathen, and be brought to the knowledge and enjoyment of God."

On Thursday, the 13th June, the first two missionaries of the Society at length sailed in a Danish Indiaman for Bengal.* Writing to a friend in London, at three o'clock on the morning of their departure, one of them well expressed the feelings with which they broke away from the land of their birth. "The ship is come; the signal made; the guns are fired, and we are going with a fine, fair wind. Farewell, my dear brethren and sisters, farewell! May the God of Jacob be ours and yours, by sea and land, for time and eternity! Most affectionately, adieu!"

* Mr. Carey stated to Mr. Potts, about the year 1790, that were he to follow his inclination, the islands of the South Seas would be the sphere he should select for his labours, and he would commence at Tahiti. The recent voyages of Capt. Cook had awakened great interest in the inhabitants of the Pacific. But the arrival in England of Mr. Thomas, who had gone to Bengal as a surgeon on board a merchant ship a few years before, seeking aid for a mission in India, determined the committee to direct Mr. Carey's attention to that country.

"After their departure," says Mr. Fuller, "we had time for reflection. In reviewing the events of a few preceding months we were much impressed. We could scarcely believe that such a number of impediments had, in so short a time, been removed. The fear and trembling which had possessed us at the outset, had insensibly given way to hope and joy. Upborne by the magnitude of the object, and by the encouraging promises of God, we had found difficulties subside as we approached them, and ways opened beyond all our expectations. A new bond of union was furnished between distant ministers and churches. Some who had backslidden from God were restored, and others who had long been poring over their unfruitfulness, and questioning the reality of their personal religion, having their attention directed to Christ and His kingdom, lost their fears, and found that peace which in other pursuits they had sought in vain. Christians of other denominations discovered a common bond of affection; and instead of always dwelling on things wherein they differed, found their account in uniting in those wherein they agreed. In short, our hearts were enlarged; and if no other good had arisen from the undertaking than the effect produced on our own minds, and the minds of Christians in our own country, it were more than equal to the expense."

Such was the origin of the Society, and such were

the feelings which stirred the hearts of the eminent men who began the work. Let us now briefly review, in three successive periods of a quarter of a century each, what, through the blessing of God, has been accomplished.

FIRST PERIOD.

1792 to 1817.

"THEREFORE THEY THAT WERE SCATTERED ABROAD WENT EVERYWHERE PREACHING THE WORD."—*Acts* viii. 4.

CHAPTER I.

At the end of the first twenty-five years of the Society's labours, the parent station at Serampore, in Bengal, had branched out into numerous offshoots. Carey and his companion landed in Calcutta on Monday, November 11th, 1793, and immediately, by preaching and translations, began to unfold their message of peace. Their reception was a very pleasant one. The people left their merchandise, crowded a hovel to hear the Gospel, and listened for three hours to their imperfect speech. One of their hearers prepared them a dinner—a plaintain leaf taking the place of plates, and their fingers being the substitute for knives and forks. It was the entreaty of their hearers that they would build a house, and live amongst them. Their first years were, nevertheless, passed amidst many trials, and it was not till the year 1799 that they found a settled home at Serampore, under the protection of the Danish crown. Mr. Fountain joined these primary labourers in 1796,

and in 1799 Mr. Ward, Mr. Brunsdon, Mr. Grant, and Dr. Marshman were added to their number. Fountain and Brunsdon were soon called away to their reward on high. Mr. Thomas only just lived to see the firstlings of the flock gathered into the fold of Christ, and the New Testament completed in translation, and then, as in an excess of joy, his spirit fled to the Saviour he so ardently loved. But year after year others consecrated themselves to the enterprise, until, in 1817, not less than twenty-six brethren had gone from England, of whom may be mentioned Mr. Eustace Carey and Dr. Yates, who joined the mission in 1813, and Mr. W. H. Pearce, the founder of the Calcutta Mission Press, in 1817. Thirteen others, born or previously resident in India, had also given themselves to the service of Christ. Death laid several low; a few were soon withdrawn from the field; but, at the end of the quarter of a century, there remained nineteen actively pursuing their evangelistic task. Twenty-eight natives and East Indians had been raised up to assist them, filling important spheres of usefulness in various parts of the continent.

Mr. Carey arrived in Serampore on the 10th of January, 1800, and this Danish Settlement thenceforward became the centre of those vast missionary labours which have rendered the name of Serampore a household word among the Churches of Christ.

Various places of importance in the midst of dense populations were rapidly occupied, from which, as radiating points, the Gospel was preached to the myriads of Hindustan.

It was not till the year 1803 that the missionaries ventured to take decided steps to preach the Gospel in Calcutta. In the month of January, Mr. Marshman took a house for the purpose, at the rent of ninety rupees a month. At the first service on Lord's-day, January 23rd, only "two or three religious friends" attended; but in the evening about twenty were present. In 1806, ground for a chapel was purchased, and a neat shed erected, whence a native brother might disperse Christian tracts and books among the crowds that filled the streets of Calcutta. The bamboo shed was thronged with natives. Some loaded the missionaries with abuse; this, however, could easily be borne. It was from the English Government that the first serious interruption came. In August, the missionaries, whether natives or Europeans, were forbidden to preach, or to distribute tracts, or to persuade the natives, by conversation or otherwise, to embrace Christianity; and the missionaries, Chater and Robinson, who had just landed, were ordered to return to Europe. A more tolerant spirit soon prevailed, and in June, 1807, Mr. Carey received permission to erect the chapel on the ground in Lal Bazaar. It was opened on New Year's

Day, 1809, and Calcutta became a permanent sphere of the Society's operations.

The stations in Hindustan were twenty in number, extending from Orissa to Sirdhana, in the North-West. Bombay and Surat, in Southern India, were occupied. The cities of Rangoon and Ava, in Burmah; with Java and Amboyna, in the Archipelago; and the Island of Ceylon, received the messengers of Christ. Bootan, at the foot of the Eastern Himalayas, was also visited at a very early period by Dr. Carey, and subsequently by other missionaries. Mr. Robinson attempted to form a permanent station there, but it was soon relinquished for a more promising sphere.

Monday, December 29th, 1800, was a day of "great joy." On that day the sacred waters of Gunga were desecrated by the baptism of the first Bengali convert. Dr. Carey's son Felix was baptized at the same time. For seven years had the missionaries patiently toiled. Many hopes had been disappointed. But at length God rewarded their faith, and Krishna Pal was led by the Spirit of God to confess Christ. "The chain of caste is broken," Mr. Ward exultingly exclaimed; "and who shall be able to mend it?" "Ye gods of stone and clay," cried another of Christ's servants, "did ye not tremble when, in the name of the Father, Son, and Holy Ghost, one of your votaries shook you as dust from his feet?"

Notwithstanding the tumult and excitement that followed, several others, both men and women, believed, and the first Native Church was formed.

Shortly after the commencement of the Society's existence, an attempt was made to commence a Mission in Sierra Leone. It soon failed, through the retirement of the two missionaries employed, but not without leaving behind traces of God's blessing which remain to this day. A few years later, the sympathies of the churches in this country were actively drawn to the Island of Jamaica. For some years, correspondence had disclosed the existence in the island of a work of grace among the slaves, which owed its origin to the feeble instrumentality of some pious freedmen from America. At length Mr. John Rowe was selected, in answer to the urgent entreaties of the aged disciple, Moses Baker, for help. He entered on the work in the year 1813. Mr. Rowe died, however, in 1816; and, on Mr. Coultart's arrival in the following year, he found himself almost alone.

No records exist sufficiently accurate to inform us of the number of persons baptized during the quarter of a century. The Serampore brethren roughly estimate the number of baptized converts in India at upwards of five hundred, while in the West Indies and Africa there had been admitted to the ordinances

of the Gospel some two hundred more. Over a few of the churches which had been formed, native pastors were ordained; but events were adverse to the establishment of self-supporting and self-governing communities.

CHAPTER II.

THE translation of God's Word into the languages of the East, begun by Dr. Carey on board ship, on his way to Bengal, had been carried on with great success. His printing press was first set up at Mudnabutty on the 18th September, 1798. The natives who saw it called it a *balatle dhourga—i.e.*, an English idol. On Dr. Carey's removal to Serampore, the press was made ready for immediate use; and, on the 17th March, 1800, the work so pregnant with eternal issues began. "On this memorable day," says one of the missionaries, "the first page of the New Testament was composed for printing in Bengali. Now, O Lord, let the day break and the sun arise!" On the 16th May, the first sheet, under the instructed and able superintendence of Mr. Ward, was put to press. It was the work of nine months to bring it to completion. The Old Testament was then taken in hand. On the last Monday of June,

1809, Dr. Carey finished the translation of the entire Bible, and in the last week of September the final sheet came from the printers' hands. The devout wish of our first missionary, Mr. Thomas, uttered thirteen years before, was accomplished. "I would give a million pounds sterling," he said, "if I had it, to see a Bengali Bible. O most merciful God, what an inestimable blessing will it be to these millions! The angels of heaven will look down upon it to fill their mouths with new praises and adoration." And now the work was done, and the precious volume of divine revelation was, for the first time, opened to the idol-worshippers of Bengal.

With assiduous, all-conquering toil, Dr. Carey laboured to supply the people of Hindustan with the Word of God. His colleague, Dr. Marshman, devoted his energies to the Chinese. Both were assisted by an able staff of pundits and others acquainted with Eastern tongues. Mr. Ward's skill in printing facilitated every operation. They created founts of type; they manufactured paper. By the year 1816 the whole of the Scriptures had been published in two of the Indian tongues; the New Testament, the Pentateuch, and the historical books, in four; the New Testament and the Pentateuch in five; the New Testament alone in six; four of the Gospels in eight, and three of them in twelve. The missionaries add, that for twelve other languages the

types were prepared, and the Gospel of Matthew was in the press. Of these versions, not fewer than forty-seven thousand copies had left the press by the end of the year 1817. This great result does not, however, fully show the extent of the labours of these devoted servants of Christ in this department of Christian toil. Several translations were printed for other Christian bodies—as, for example, the Malay New Testament, for the Bible Society of Calcutta; the Hindustani, for the Rev. H. Martin; also the Singhalese, Tamul, and Javanese New Testament Scriptures for the Bible Societies of Ceylon and Southern India.

Nor must we omit to mention other works which issued from the Serampore press, such as grammars and dictionaries, in one or the other of the Bengali, Mahratta, Punjabi, Sikh, Cashmire, and Sanscrit languages; also a translation of the great epic poem of India, the "Ramayun," by Dr. Carey; the works of Confucius, and a key to the Chinese language, by Dr. Marshman; and the very valuable account, by Mr. Ward, of the writings, religion, and manners of the Hindus. The noble efforts of these eminent men for a moment seemed utterly wrecked, in March, 1812, by a calamitous fire, which burst out in the printing office, destroying type, paper, manuscripts, and books, of the greatest value. Happily, the matrices of all the founts of types and the presses, which had

been renewed only a few weeks before, were preserved. On the catastrophe becoming known in England, so great was the interest awakened, that in the space of fifty days the entire sum required to rebuild the office and to replace the materials was raised. The gift of £10,600 testified to the profound impression made by the labours of the Serampore missionaries on the Christian churches at home, and to the liberality which hastened to their help; for Christians of every denomination pressed forward to express their sympathy, and with remarkable promptitude gave their generous aid. Said Mr. Fuller, "They are of so ready a mind that we must even stop the contribution."

This review of the first quarter of a century of labour cannot be closed without a brief reference to the numerous schools which had been established. They existed at almost every station, and contained upwards of one thousand children. "May it not be hoped," said Dr. Carey, "that in time this system of education will sap the bulwarks of heathenism, and introduce a change which will be highly important in its consequences to the people of the East." This anticipation is in process of rapid fulfilment, and to the Serampore Missionaries is largely due the inauguration of that era of enlightenment and change which schools are bringing about in Hindustan.

It was during this period that the great battle with the power of the East India Company was fought.

Through the blessing of God on the sagacious counsels of Fuller, the Parliamentary eloquence of Wilberforce, and the support of their coadjutors in every section of the Christian Church, a free entrance for the Gospel into India was nobly won. It was the last of the great services which Andrew Fuller rendered to his generation. In May, 1815, he entered on his rest, worn out with toil, to rejoin his beloved friends, Pearce and Sutcliffe, with whom he had been so closely united in the formation of the Society, and the conduct of its affairs.

SECOND PERIOD.

1818 to 1842.

"AND THE HAND OF THE LORD WAS WITH THEM: AND A GREAT NUMBER BELIEVED, AND TURNED UNTO THE LORD."—*Acts* xi. 21.

CHAPTER I.

THE Jubilee of the Mission was celebrated at Kettering, in the month of October, 1842, by services of the deepest interest. Looking back over the fifty years of the Society's existence, the Committee could affirm that, if the Society's labours had been abundant, so also had been the perils through which it had passed, from adversaries abroad, and from divisions and financial embarrassments at home. Nevertheless, the obstructions of early years had been surmounted, and the extrication of the Society from its difficulties had evidently proved that the Lord of Hosts was with His servants, and that the God of Jacob had been their refuge.

During the second period of twenty-five years, new stations were opened in India and Ceylon, the Mission in Jamaica was largely extended, the Bahamas were drawn within the circle of the Society's operations, Central America had received the missionaries of the Cross, and valuable assistance was rendered

to the struggling cause of Christ in South Africa. To occupy the numerous spheres of labour, one hundred and three missionaries had gone forth, the larger part of them during the last ten years of the period. But Death had stricken down many; among them the learned and venerable Carey, the acute and able Marshman, and the skilful and devoted Ward. A few had left the Mission from impaired health and other causes, so that of the hundred and thirty brethren who had been sent out since the formation of the Society, seventy-three only remained in the field. The following personal reminiscences, by the Rev. George Pearce, gives a very interesting picture of Dr. Carey, as he appeared to the younger missionary in the later years of his long and laborious life. Mr. Pearce entered the field in 1826.

"One of my earliest introductions," he says, "was to the venerable Dr. Carey. He had then been a resident in India, without leaving it, for thirty-six years That long period was marked with a devotedness to the Mission cause and industry in labour scarcely ever surpassed. His forte was literary work. He had translated the whole of the Bible into Bengali, and revised it again and again; also a portion of it into Sanscrit; the New Testament into Hindi and Hindustani, and portions into several other languages. He had compiled a Bengali dictionary of three volumes quarto, and prepared grammars in the San-

scrit, Bengali, and Mahratta languages. But all this was only a portion of his work. Botanical studies were a favourite recreation with him. His garden at Serampore was for many years an object of much interest to the public. It need hardly be added that he is the acknowledged founder of the Calcutta Horticultural Society. In person, he was somewhat under the middle size; his dress neat but antiquated; the aspect of his countenance mild and benevolent. There was, however, nothing in his general appearance to indicate to a stranger anything extraordinary about him. It was only in conversation that the vast stores of his mind became apparent. His marvellous Mission history and his prodigious achievements in literary work were not altogether unknown to me. I could not, therefore, but gaze upon him with admiration and love, and have ever since esteemed it no small privilege to have been personally acquainted with Dr. William Carey, the pioneer of Christian Missions to this part of India."

It was during this period that the Society's labours in Jamaica acquired such breadth and importance, and that the horrible system of slavery was destroyed throughout the Empire of Great Britain.

Many amongst us remember, with deep emotion, the terrors and sanguinary executions of the insurrection of 1832; the imprisonment and wonderful escape from the scaffold of Mr. Knibb and Mr.

Burchell; the din and noise of the conflict by which the fetters of the slave were broken; the noble and eloquent advocacy of the negroes' freedom throughout Great Britain by Mr. Knibb, Mr. Burchell, and their coadjutors; the hot hatred of the planters, in which many chapels were consumed; and the perils which beset the honoured men who defended the cause of the slave. It needs only the briefest reference to bring vividly before our minds the scenes of anxiety through which the Society, its agents and friends, then passed. The chapels and mission-houses pulled down or burnt were valued at £12,390. Towards the replacement, and the debts due on the chapels, the British Government offered £11,705, to which the sum of £14,000 was added by the British public. From the moneys thus placed at the command of the Society, new chapels rapidly rose on the ruins of the old, many of them, like the chapels at Falmouth and Montego Bay, far larger and more commodious than those that the planters in their mad revenge had destroyed. The day of freedom, August 1st, 1843, when 800,000 slaves were emancipated by the generous Act of the British Legislature, was an ample compensation for all the perils and anxieties endured in the attainment of it. How the day was welcomed by one congregation is a picture of all. "On the joyful morning," says the Rev. J. M. Phillippo, of Spanish Town, "the

apprentices were seen at an early hour, clothed in clean and white attire, flocking from all parts of the country into the town. Thousands repaired to the different places of worship. At ten o'clock my chapel was so crowded that I could scarcely find my way into the pulpit. It seemed as though I was in a new world, or surrounded by a new order of beings. The downcast eye, the gloomy countenance, and even the vacant, unintellectual physiognomy, had vanished. Every face was lighted with smiles. I called on several of my sable brethren to pray. Their prayers were a mingled flow of supplication and gratitude, adoration and love. After the service, gifts were distributed. At two o'clock, the children had again assembled, clothed in their best attire. Medals, bags, and books were given them. In the evening, another overwhelming congregation assembled. Every heart rejoiced. Every tongue was loosened, and every countenance wore a smile. Everything seemed to say that this was the dawn of brighter days, the birthday of liberty, and the earnest of the speedy and universal reign of righteousness and peace." If these glowing anticipations have not all been realised, the result has more than justified the righteousness of the Act of Emancipation. That greatest of curses—slavery—was abolished, and, to use the words of Mr. Knibb, in his celebrated speech at Exeter Hall, " 'Glory to God

in the highest,' was inscribed upon the British flag."

The period was also remarkable for the multitudes that sought admission to the Churches, and for their resolution, so well kept, to sustain their pastors, and to aid, by contributions and personal devotion, to carry the Gospel to the land of their fathers. It was the fitting outcome of the gratitude they felt for the freedom they had acquired, and for the Gospel by which it had been secured. But it was needful to anticipate the pastoral wants of these rapidly increasing churches. To obtain a sufficient supply of pastors from England was soon found to be impossible. The duty became imperative of looking out for intelligent and pious young men in the island itself, who might be trained for the pastorate. The Calabar Theological Institution was accordingly founded as "a college or place of religious and moral instruction for young men of piety and talent, desiring to prepare for the work of the ministry in Jamaica or Africa." In October, 1843, the institution was opened with six students, under the care of the Rev. Joshua Tinson. He lived to see nine of his students occupying an honourable position, and the Churches to which they ministered prospering under their care.

CHAPTER II.

If less striking to the eye, certainly not less important in its far-reaching effects, was the progress of missionary labour in India. Although the power of preventing the entrance of missionaries into the country had been wrested from the hands of the East India Company, its jealousy of their exertions, and its ill-will towards them, were long in being removed. Leave to proceed to India was absolutely refused to Mr. Yates in 1814; but, on his application, was immediately granted by the Board of Control. Subsequently a license could be obtained, but the missionary societies were mulcted in considerable sums for the bit of parchment which allowed Christ's servants access to all parts of British Hindustan. Arrived in Calcutta, the missionary must present himself at the police office, and take an oath to conduct himself peaceably. The change that afterwards ensued in the attitude of the Company was largely owing to the Christian character of Lord William Bentinck, whose administration was marked by many reforms, and the introduction of higher principles of government than had hitherto actuated the commercial rule of Leadenhall Street.

In 1818, Serampore College was founded, the first of those great scholastic institutions which have attained to their present powerful development and utility, through the able advocacy and exertions of Dr. Duff. Its object was stated to be the instruction of "Asiatic Christian and other youth in Eastern Literature and European Science." Here the native evangelist was to acquire such a knowledge of the truths of Christianity, of the dogmas and arguments of Hinduism, and of its sacred language, as to fit him for the noble enterprise of propagating the Christian faith among his countrymen. Students of every class were to study English, "so as to enable them to dive into the deepest recesses of European science, and enrich their own language with its choicest treasures." Even at this early stage in the process of introducing the civilisation of the West and the religion of Christ into India, the far-seeing founders of Serampore College discerned the important part which the knowledge of English would play in accomplishing it. It was their hope that in due time the institution would also become a School of Divinity, and the nursery of able teachers in the Christian Church. A portion of the sum necessary for the erection of the noble building which now stands on the shores of the Hooghly, was raised by Mr. Ward in England; but by far the larger part of the cost, some £18,000, was the generous gift of the great

men who conceived the plan, and with unequalled energy carried it into operation.

In 1809, Dr. Carey and his colleagues opened the school in Calcutta, known as the Benevolent Institution—a more humble but not less worthy effort for the benefit of the people of India. Its purpose was to instruct the children of European parents and native mothers chiefly of Portuguese extraction, who were growing up in vice and ignorance, the effect of the poverty and social depression of their parents. Its most flourishing time was when it was placed under the care of the Rev. Jas. Penney, who took charge of it in 1817. Many of his pupils became members of Christian churches, and workers in the mission-field. It was also his honour, in conjunction with Mrs. Penney, to originate Sunday-schools in India.

Beyond these more direct efforts to awaken the Hindu mind from the apathy of ages, popular literature received a great impulse by the publication at Serampore of the first newspaper in the Bengali tongue. Grammars and dictionaries of the Bengali, Sanscrit, and other languages, proceeded from the prolific pen of Dr. Carey. Chiefly through the agitation of the question by the missionaries, sutteeism was abolished, and the evils flowing from the connection of the Government with Juggernaut and other idol temples of the land were exposed, and set on the path of removal. The system of caste

had received a deadly wound; the first native schools for heathen children in Northern India were organised; female education began to evince its beneficent influence on the domestic life of the people, through the exertions of the noble band of brethren in Calcutta; and the Mission Press, founded by the amiable Pearce, added its streams of sacred and secular knowledge to those proceeding from Serampore. Then came the first books printed in the language of Bengal, and by these ardent men was laid the foundation of a vernacular library for the people.

The Calcutta Mission Press became, in 1839, the property of the Society through the generous liberality of Mr. W. H. Pearce and his self-denying colleagues. The Widows' and Orphans' Fund has been established from its profits, and it has contributed many thousands of pounds to the work of the Mission, under the efficient and successful superintendence of the late Rev. James Thomas, and the Rev. C. B. Lewis, its present conductor.

The translations which so prominently characterised the first period of the Society's history were continued. Dr. Yates was raised up to tread in the steps of his eminent predecessor, Dr. Carey. In forty-four languages or dialects of the East, spoken by at least five hundred millions of people, including the Chinese version of Dr. Marshman, had the whole

or a part of the Bible been translated by these eminent servants of Christ, and nearly half a million of copies had been printed. No record has been preserved of the myriads of religious tracts which had been prepared and put in circulation, and which have largely aided in the diffusion of a knowledge of the Gospel.

To prevent this great work from falling through, the Bible Translation Society was formed on the 24th March, 1840. From the origin of the British and Foreign Bible Society in 1804, its Committee assisted Dr. Carey and his coadjutors to print the versions of the Holy Scriptures they had prepared. Till the year 1827 this aid was freely and largely given, when objections were raised by a few Pædo-baptist missionaries in Calcutta, on the ground that the translators construed into the languages of India the Greek words in reference to baptism by terms signifying immersion. Their objections were adopted by the Committee of the British and Foreign Bible Society, and, notwithstanding the most earnest appeals addressed to that Committee by the Missionary Society in 1837, and again in 1840 by the Baptist Union, in the teeth of their own practice, and in the acknowledged absence of any true or justifiable principle for the course pursued, the Bible Society persisted in its rejection of translations effected by Baptist missionaries. Through the exertions

of the Bible Translation Society, however, there has been no interruption in their labours. Their versions have taken a high place, as being among the most important and acceptable versions of the Holy Scriptures in the languages in which they have appeared.

CHAPTER III.

It is not possible to recover the number of converts baptized during this period; but at its close we find that the native churches throughout the entire sphere of the Society's labours had largely increased In the East Indies they contained 978 members, with about 300 Europeans in separate fellowship. The number of members in Jamaica was placed at 32,000, and in the Bahamas at 1,176. Central America had in fellowship 132. From among these converts sprang an increasing number of native helpers, who, as pastors or evangelists, laboured to maintain and extend the kingdom of God. The East furnished fifty-three, and other parts seventeen more. In the West the foundation of an indigenous ministry was laid. Nor was the instruction of the young neglected. In the East there were ninety

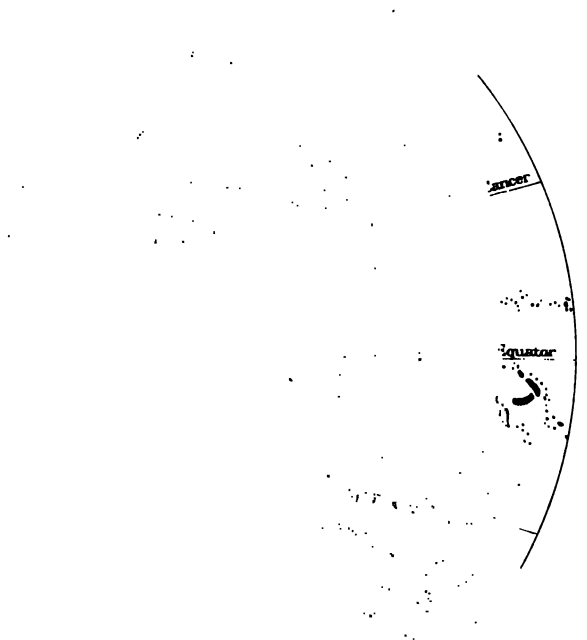
schools, with 2,700 children receiving instruction; in the West there were sixty schools, with 6,700 children in daily attendance.

It is necessary to mention, but with great brevity, that this period saw both the commencement and the close of those lamentable differences of opinion, as to the management of the Indian Mission, between the Serampore brethren and the Committee at home, which led in 1827 to the separation of their stations from the Society's control. In 1837 the breach was happily healed, and the memory of it has wellnigh faded away.

Glancing over these facts, and remembering that many countries, but a few years before closed, had been opened to the messengers of peace, the Committee could hopefully say, "Superstitions, which once held so firm a grasp on the human heart, are now in their dotage. It is unquestionably an enterprise of greater hope to assail the nations in this their hour of weakness, than fifty years ago, when magnificent and seductive systems of worship were at the height of their energy and splendour. Many abominations have been removed, and, though the removal of them may not necessarily draw in the chariot of the Gospel, it is impossible not to regard it as the preparation of the way of the Lord."

Only one of the founders of the Society lived to see its Jubilee. The first treasurer, bending

beneath the weight of ninety years, joined in the celebration. It was a season of hallowed joy, of precious memories, of holy expectation, and of fervent prayer, when the thousands of the Society's friends met in the birthplace of the Mission and the place of residence of Andrew Fuller, to pour out their thankofferings before the Lord, and to glorify God for "the men who originated a scheme that holds so eminent a place in the annals of Christianity, and has given so powerful an impulse to the energies of the Church."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HEATHEN
Perth
Sydney
Adelaide
Melbourne
TASMANIA
Antarctic Circle
South Pole

THIRD PERIOD.

1843—1867.

THIRD PERIOD.

1843—1867.

"THE LORD HATH MADE BARE HIS HOLY ARM IN THE EYES OF ALL THE NATIONS; AND ALL THE ENDS OF THE EARTH SHALL SEE THE SALVATION OF OUR GOD."—*Isaiah* lii. 10.

CHAPTER I.

THE noble contributions at the Jubilee, amounting to £33,704, to the raising of which the Rev. Joshua Russell gave his undivided services for a whole year, enabled the Society not only to remove the heavy debt which burdened it, and provide a suitable house in Moorgate Street for the conduct of its business, but to enlarge its operations, especially in Western Africa, and to commence new missions in Trinidad and Hayti.

To carry the tidings of redemption to the land of their fathers was one of the earliest wishes of the emancipated slaves of the West. Early after the day of freedom, a black man of the name of Keith sold all that he possessed, worked his passage to Africa, and proclaimed, on the very spot whence he had been stolen, the Gospel of Salvation. Many others offered their services. To the suggestion that they might be made slaves again, they answered, "We have been made slaves for men, we can be

made slaves for Christ." On the 3rd June, 1840, the Committee, following what appeared to be the clear indications of Divine Providence, resolved to commence a mission to Western Africa. Two brethren, the Rev. John Clarke and Dr. Prince, were sent to explore the coast, especially near or on the banks of the Niger. Mr. Clarke had long served Christ in Jamaica as a missionary; Dr. Prince was a successful medical practitioner there, but ready to make any temporal sacrifice for the Gospel. Everywhere on the coast they met with a cordial reception from the native inhabitants; but favourable circumstances led them to select, as the seat of the mission, the island of Fernando Po—an island near the equator, and immediately opposite the mouth of the Cameroons river, with the unexplored regions of the continent beyond. The island itself presented an encouraging field for missionary enterprise among the aborigines of the interior, as well as in the colony of Clarence, then much frequented by traders on the coast, and by Her Majesty's cruisers employed in the suppression of the slave-trade. The chiefs on the banks of the Cameroons river also gave them a hearty welcome. Here the missionaries actively entered on the great object of their mission, and, before leaving for England, in February, 1842, they had the pleasure of forming the nucleus of a Christian church. Five of the coloured inhabitants of Clarence were baptized.

"The day," says Dr. Prince, "had been anticipated with great interest by all our hearers. A great many of them passed the night in the tent, singing and praying; others did the like in their own houses."

Driven by stress of weather, their vessel dismasted and shaken with a lightning flash, Mr. Clarke and Dr. Prince reached Jamaica. Their appeals and narratives stirred the emancipated people, and many offered themselves as candidates for the missionary life. In England, meanwhile, arrangements were being made, by the appointment of Mr. Sturgeon, to carry on the work so auspiciously begun. The explorers at length arrived in England on the 8th September, 1842, accompanied by the gentle Merrick and his wife. Mr. Merrick had resigned his charge in Jamaica for the promotion of Christ's Kingdom in Africa. Their presence in this country deepened the interest of British Christians in the negro race, and by their liberality, four missionaries and eight teachers, with abundant supplies of every kind of useful articles, and a small vessel to convey them to their destination, were speedily equipped.

Stations were soon formed in Fernando Po and on the coast. The languages of the people were diligently studied, and reduced to writing. Vocabularies and school-books in various dialects were prepared, and portions of Holy Scripture were translated and put to press. Then disease and death began to

invade the homes of the missionaries, and the prospects of the mission became clouded with sorrow and strife.

In 1843, in 1846, and again in 1856, the Government of Spain, in pursuance of its claim to the sovereignty of Fernando Po, sent Jesuit priests to stay the progress of heresy, and to present themselves as the only legitimate teachers of Christianity and the true pastors of the people. In 1858, the Spanish authorities proclaimed the religion of the colony to be that of the Roman Catholic Church, although there was not a single native adherent of that Church on the island. All other forms of Christianity were absolutely prohibited. The edict was read before a scanty audience of the people, the lightning and thunder of a tropical tornado giving a strange awfulness to the scene. On the evening of the 27th May, the people met for the last time in public worship. Protests were in vain. Led by the Rev. Alfred Saker, the bulk of the people determined to seek freedom of conscience and liberty of worship elsewhere; and they found a new home on the wild, forest-covered shores of Amboises Bay, at the foot of the great mountain of Cameroons. Here the colony of Victoria was established, and, amid many privations and hardships, a new temple was raised for the worship of the Lord of Hosts.

At the end of the period under review, the mission

band had become much reduced in numbers by departures and death. Of the eighteen brethren sent from this country five remained in the work. Seven had laid down their lives only too early for the task they had undertaken, while the rest, chiefly through the fatal effects of the climate, had been driven from the field. Not a few converts, however, had been baptized. Churches of Christ had been formed at Victoria and at two or three stations on the Cameroons river, and much had been done to teach the barbarous inhabitants the simpler arts of civilised life.

In 1843, the charge of the mission in Brittany was assumed by the Society, at the request of the Welsh churches. It had been established under the auspices of the Glamorganshire Association, the correspondence of language and race having awakened an interest in Wales in the spiritual welfare of the Breton people. The Rev. J. Jenkins actively entered on the preparation of religious tracts and books in the Breton tongue, and a revised version of the New Testament. Three thousand copies of this translation of God's Word were printed in 1847, at the cost of the British and Foreign Bible Society, and a second edition of four thousand copies in 1857. Mr. Jenkins made frequent visits to the towns and villages of the country. Assisted by colporteurs, and by schools *à domicile*, the knowledge of the Gospel

was widely spread. Notwithstanding the hostility of the priests, chapels were erected in Morlaix and at Tremel, and a considerable number of persons received the truth.

In 1859, the mission to China was entered upon. It had often, in previous years, been the subject of discussion and resolution; but it was not till the tidings reached this country of the treaty effected by Lord Elgin with the Chinese Government that the subject was taken up in earnest. Then, for the first time, China itself became accessible to the messengers of Christ. Hitherto, missionary efforts had been confined to natives of China resident in the Eastern Archipelago or in outlying places. The impressive appeal of the venerable John Angell James summoned all the churches to the enterprise; and the offer of service at the moment on the part of two gentlemen, the Revs. H. Z. Kloekers and C. J. Hall, both acquainted with the language, and for some years labouring in China, led the Committee to regard the time as propitious, and the proposal as a call from God. The new port of Chefoo, in the northern district of Shantung, was finally fixed upon as the place of labour, and the arduous task began. By the end of this period, a small native church of twenty members had been gathered, and in two villages in the country a permanent footing was gained. In the surrounding villages also some interest in the Gospel

had been excited, the principal instrument in effecting it being a converted idol-maker. At Hankhiau, the first convert was a Buddhist, who for ten years had worshipped daily a picture of the King of Hell, with the hope of securing a mitigation of the punishment due to his sins. Soon after his conversion, he sent the picture to Mr. Laughton, with the message that Jesus had released him from the burden of his sins. Persecution followed his confession of Christ, but he remained steadfast in the truth.

Important assistance was rendered, in men and money, to the Baptist Churches of Canada, both English and French, and the Indians of North America received aid from the Society's funds. In 1863, the services of Mr. Hübert, a native of Norway, were accepted. His humble but earnest labours were greatly blessed. Although much opposed by the State clergy, his preaching resulted in many baptisms; and in and around his home he was honoured to lead many of his countrymen to the Saviour. To the German Mission, under Mr. Oncken's direction, occasional grants were also voted. Under the auspices of the Society, a successful effort was made to establish a Church of Christ in Madras, among the East Indian population; and a similar movement, in combination with native work, was begun by the lamented Cassidy, at Poona,

on the Western side of the Peninsula. Nor should we omit to mention that the Society has been the medium through which the number of brethren has been increased, who, both in Australia and at the Cape of Good Hope, have advanced in new regions the kingdom of our Lord.

CHAPTER II.

ALTHOUGH not under the immediate direction of the Society, the affairs of the Jamaica churches necessarily received from the Committee unceasing attention. In the troublous periods of their history, the churches of Great Britain have given large and essential aid. If, to a great extent, the Jamaica Mission is now independent of its control, the Society cannot be unmindful of the claims this child of their faith and prayers has upon their sympathy. It could not refuse to render prompt support in those times of conflict and suffering through which the emancipated people and their pastors have had to pass. Thus, in 1845, in order to assist the churches in the removal of the heavy debts on their chapels and mission houses—incurred in nearly all cases previous to their declaration of pecuniary independence—the Society

gave them £6,000, about one-third of the debts requiring to be discharged. At the time great privations had fallen on the people from a two years' drought, and the decay of sugar cultivation. In 1850, the island was desolated by cholera, followed by the no less fatal small-pox. These frightful diseases decimated the population. In addition to the duty of comforting the sick, administering consolation to the dying, and burying the dead, the paucity of competent medical practitioners compelled the missionary brethren in every way to supply the need, and to risk their lives in the administration of suitable medicine to the sufferers. The generous response of the churches enabled the Society to forward an ample store of suitable medicines, and to meet the pressing wants both of the missionaries and their flocks. Not less a sum than £2,282 was speedily placed in the hands of the Committee for this purpose, and in 1853 a further sum of £635 was given to aid such of the brethren as were inadequately supported by their people, or who might need some temporary relaxation.

Again, in 1864 and 1865, the distress of the people of Jamaica called forth the liberality of the churches. Severe drought, year after year, destroying the crops, desolating the provision grounds, and rendering labour scarce, reduced large numbers of people to absolute want. Nearly £4,000 were distributed among

the sufferers, and a large quantity of garments was provided to clothe the destitute. To this distress, and to the general decadence of agricultural and commercial interests, was added the strife of political parties; still more embittered by the course taken by Governor Eyre and the Island press, with regard to the letter of Dr. Underhill to the Secretary of State for the Colonies. The outbreak which followed in St. Thomas's-in-the-East is now a matter of history, and need not be detailed here. Goaded by years of wrong from planter and from Government, refused justice in the Courts, suffering want from the decay of cultivation, in an evil hour a few misguided men resented the unjust decisions of the magistrates at Morant Bay. Eighteen persons were killed on the spot, and two others in the course of the few days' pillaging and destruction of property which followed. The retaliation was frightful. For many weeks the soldiers revelled in the lawlessness which followed the proclamation of so-called martial law. To use the sober but terrible language of the Royal Commissioners, concurred in by Her Majesty's Government, the punishments inflicted were excessive. "The punishment of death was unnecessarily frequent;" "the floggings were reckless, and, at Bath, positively barbarous;" "the burning of a thousand houses was wanton and cruel." Four hundred and thirty persons were shot or hung, some without even

the form of a trial, and many whose innocence was undoubted. Not fewer than 600 persons were flogged with the greatest barbarity, some of whom were women. "At Bath," say the Royal Commissioners, "wires were twisted round the cords, and the different tails so constituted were knotted." "It is painful," they add, "to think that any man should have used such an instrument for the torturing of his fellow creatures." The arrest of Mr. Gordon is declared by the Lord Chief Justice of England to have been altogether "unlawful and unjustifiable," and the evidence adduced against him as "morally and intrinsically worthless." He was, nevertheless, condemned and executed, admittedly innocent of the crime laid to his charge, and for which he died. The investigations of the Royal Commissioners further relieved the missionaries, untruthfully blamed by Mr. Eyre in his despatches, from all reproach. There was not the shadow of an excuse for the calumnious and obnoxious charges made against them by the Governor. The ordeal through which they passed left their honour unstained, their integrity untouched, and their Christian character undimmed.

These lamentable events, combined with the depression of trade and agriculture, left painful effects for a time on the churches; but the dismissal of Mr. Eyre from the Government, and the appointment of an able administrator in the person of Sir J. P.

Grant, soon changed the aspect of affairs, and prepared the way for a revival in all the material and religious interests of the island.

In order to facilitate the arrangements rendered necessary by the independence of the churches, the Rev. Joseph Angus, the Secretary of the Society, and the Rev. C. M. Birrell, of Liverpool, visited Jamaica in 1846-7. By the generous liberality of Sir Morton Peto, they were able to relieve, to the extent of £2,000, many pecuniary embarrassments. Their visit also removed much misapprehension, and proved an extensive blessing to the churches.

Another deputation visited the Island in 1859-60, at the earnest request of the missionaries, consisting of the Secretary, Dr. Underhill, and the Rev. J. T. Brown, of Northampton. The special object in view was to investigate the religious and social condition of the emancipated peasantry. It was broadly affirmed that the negro was incorrigibly lazy; his elevation in the social scale was pronounced hopeless, and his religiousness was affirmed to be mere hypocrisy. The old and insolent doctrine was revived, that the African is scarcely to be regarded, much less to be treated, as a human being.

The results of this investigation may here be best given in the language of the Committee of the Society:—

"Without entering into any detailed statement

of the facts, it may suffice briefly to recapitulate some of the conclusions to which the deputation have been led. Their inquiries were limited to no class of society. They sought information from all parties, and were permitted to enjoy every privilege for the acquisition of accurate information. It is due from the Committee cordially to acknowledge the hospitable and kind attention manifested to them by the people, their ministers, the proprietors of estates, and the authorities of the island.

"With some drawbacks, chiefly referable to habits and notions acquired in the time of slavery, the deputation report, that the character of the people is such as to evidence the wide influence of religious truth. In the churches, discipline is vigorously maintained. The ministry of the Word is valued, and a commendable zeal is often displayed for the conversion of souls. The deputation visited nearly the whole of the seventy-seven churches which have originated with the agents of this Society. Over these churches twenty-two European and fourteen native ministers preside, having under their care 20,000 members, and upwards of 2,000 inquirers. The contributions for all purposes amount to £8,000 a-year, an average of 8s. 2½d. a-head for all the members. The ministers are assisted by a body of deacons and leaders about 700 in number, who manifest a strong sense of duty, and a tenacious adhesion

to those great principles of scriptural truth maintained by our denomination.

"The progress of events has, however, scattered the people more widely than was formerly the case, while their improvement in knowledge, and their habits of independence, render the necessity of pastoral supervision the more imperative, but, at the same time, more difficult to accomplish. There is, therefore, in the judgment of the deputation, an absolute necessity for a larger supply of ministers, both native and European, to reach the people in their mountain abodes, to look after the wanderers and the sick, to gather the young in Bible Classes, and to extend the Gospel to districts becoming occupied by an increasing population. Impressed with these views, the Committee have given their assent to the recommendations of the deputation, which, while on the one hand comparatively inexpensive in character, will not in the least degree trench on the independence or scriptural rights of the Churches. They will encourage in every way the improvement and formation of an indigenous ministry, will assist in the enlargement of the usefulness of the institution at Calabar, and encourage the settlement of a few European brethren as pastors of the larger churches, capable of supporting the ministers of the Word from their own resources. The time has not yet come for the withdrawment of the

intelligence and energy of the white man from the instruction and oversight of these young communities. They depend, and must for some years depend, for their elevation, on the stimulus afforded by connection with this country; and time must elapse for the production of a class of native-born men, strong in number and intelligence, by whom the civilisation and religious instruction of the enfranchised negro may be carried to their highest point of development. It was surprising to the deputation to find how very large is the element still existing in the population derived from slave times. Quite three-fourths of the adults now living were once slaves. The generation has not yet passed away which wore the fetter and endured the scourge, and it still retains to a certain extent the prejudices, superstitions, and habitudes of that dread and debasing time. More has, however, been accomplished than we had any right to expect. Generally speaking, the creoles of Jamaica constitute a peasantry daily increasing in intelligence; deeply interested in religious truth; possessing a very considerable amount of property, the gain of their own free labour; pressing into the culture of the staples of the island; well clothed and fairly housed; and moved by a spirit of emulation to acquire more of the arts and advantages of civilized life. The slave of yesterday is even now a peasant

of whom no country need to be ashamed, and to whom freedom has been a boon of unmixed blessedness. To employ the language of the deputation, "Notwithstanding many causes of solicitude still existing, the Society, by its agents, and under the blessing of God, has done a work in the island, both social and religious, which demands manifold thanksgivings to the Great Deliverer and Redeemer of men, and inspires gladdening hopes for the future."

"Shortly after the departure of the deputation, meetings for prayer for a revival were held throughout the churches, as agreed upon at the meeting of the Jamacia Baptist Union, held in the month of March. Towards the close of the year the results became apparent in a very remarkable movement, commencing at a Moravian station, and immediately communicating itself to the churches in the parishes of St. James, Hanover, and Westmoreland. Great numbers were powerfully moved by the Spirit of God to deep conviction of sin, and to its open confession and abandonment. Unlawful gains were destroyed, quarrels were healed, neglect of Divine worship was changed for crowded assemblies; and meetings were prolonged through days and nights for prayer and instruction. The most intense anxiety for salvation burst forth in loud cries and tears. Many persons were prostrated with emotion. Physical

effects, some of a painful character, followed; while numbers arose from them filled with ecstatic joy or heavenly peace. As the work extended, elements of evil were developed. Ignorant people, still hardly removed from the debasement of their former slave condition, were imposed upon by fraudulent men appealing to their native superstitions. Satan sought to mar the good work by extravagances, and the awaking of evil passions. These painful exhibitions bear, however, but a small proportion to the manifest good, and are rapidly subsiding. Thousands have been added to the inquirers' classes. Additions are being made to the churches, but only after much scrutiny and deliberation. The general face of society is undergoing a visible improvement; and for the present the prevalence of many common vices is checked. The people in some quarters are manifesting a more decided inclination to industrious habits, and the planters are furnished with an abundant supply of steady labour. Making ample allowance for the evils referred to, the Committee cannot but gratefully recognise the hand of God in this wonderful movement. They prayerfully hope that multitudes will be led to the reception of the truth as it is in Jesus, and to a holy walk and conversation in the world. The churches of the Jamaica Baptist Union report this year an addition of nearly 700 members to their fellowship, not, however, the fruit

of the revival, but as the result of the ordinary means of grace. The results of the revival will appear in the enlargement of the churches from the 4,000 persons who have been admitted from the inquirers' class."

CHAPTER III.

GREAT as were the changes effected in the West Indies by the righteous Act of Emancipation, they sink into comparative insignificance by the side of those momentous events in India which made the year 1857 an epoch in the history of our country, attracted the attention of all civilised nations, and even stirred the apathetic minds of the impassive peoples of Asia. Not less is the year 1857 an epoch in the history of Christian missions in the East. However much parties may differ as to the causes of that fearful outbreak which for the moment threatened to involve our countrymen, our Eastern Empire, and the hopes of the Christian church, in one common ruin, we cannot err in the conclusion that it was a revolt against the changes in the national usages, institutions, and religions of Hindus-

tan, which British dominion and an evangelical Christianity inevitably brought in their train.

For many months direct missionary work was at a stand in the whole of the Bengal Presidency. In Calcutta and its suburbs repeated panics, the threatening aspect of the population, and the proximity of mutinous regiments at Barrackpore, put a complete stop to the usual work. In Dacca, Jessore, Barisaul, Dinagepore, and Chittagong, itineracies were for a time suspended; while in Jessore, Dacca, and Chittagong, actual danger menaced the lives of the missionaries in common with their countrymen, but was mercifully averted by the good providence of God. At Monghyr the missionaries were enabled to remain at their posts, although conspiracies were known to be rife around them. From Patna the missionary was obliged to flee. At Benares revolt was nipped in the bud; but the temper of the people rendered missionary labour for a time impracticable. In the North-west Provinces the missionaries were fugitives. They and the native Christians, after escapes which signalise the merciful protection of God, found a refuge in the fort at Agra. One, alas! the Rev. J. Mackay, fell a prey to the thirst for English blood which everywhere characterised the mutineers. Though but young in the mission-field, and his residence in Delhi a short one, he had exhibited some of the finest traits of the

missionary character. Vigorous in action, he was prudent and wise in the adoption of plans. With great perseverance he had rapidly mastered the Urdu and Hindi, in which languages it was his duty to preach to the people. With earnest piety he gave himself to the work of the Lord; and if now he rests, as we might perhaps think prematurely, from his labours, yet he had surely gained his Master's approval, and won the affection and esteem of all who knew his worth.

Of the native Christians of Delhi who suffered for their attachment to the cross, we must make brief mention of the estimable evangelist, Walayat Ali. Warned by a friend of the near approach of fifty rebel horsemen, he refused to flee. "This is no time to flee," said he, "except to the Lord in prayer." "My husband," adds his devoted wife, "called us all to prayer, when, as far as I recollect, he said, 'O Lord, many of thy people have been slain before this by the sword, and burned in the fire, for Thy name's sake. Thou didst give them help to hold fast in the faith. Now, O Lord, we have fallen into the fiery trial. Lord! may it please Thee to help us to suffer with firmness. Let us not fall nor faint in heart under this sore temptation. Even to the death, oh! help us to confess, and not to deny Thee, our dear Lord. Oh! help us to bear this cross that we may, if we die, obtain the crown

of glory.' After we had prayers, my husband kissed us all, and said, 'See that whatever comes, you do not deny Christ; for if you confide in Him, and confess Him, you will be blessed, and have a crown of glory.....Come what will, *don't deny Christ.*' Now I began to weep bitterly, when he said, 'Wife, dear, I thought your faith was stronger in the Saviour than mine. Why are you so troubled? Remember God's Word and be comforted. Know that if you die, you go to Jesus. And if you are spared, Christ is your keeper. I feel confident that if any of our missionaries live, you will be taken care of. And should they all perish, yet Christ lives for ever. If the children are killed before your face, oh! *then* take care you do not deny Him who died for us. This is my last charge, and God help you!'"

Their dwelling was pointed out to the rebellious troopers by some faquirs. Urged to repeat the Moslem confession of faith, Walayat Ali refused. Shots were fired at him. Frightened, the children flew for protection to the friendly shelter of the house of one of the royal family of Delhi. This prince was fond of hearing of the love of God through Christ from this Christian's lips. Again pressed to forsake his Lord, and questioned, Walayat Ali replied, "I was at one time blind; but now I see. God mercifully opened my eyes, and I have found a

refuge in Christ. Yes, I am a Christian, and I am resolved to live and die a Christian." For a short time his doom was suspended, while the troopers hasted to slaughter some flying Europeans. The wife and mother, at her husband's urgent request, made an attempt to escape, and her life was spared through the interposition of the Delhi prince. Presently, however, she followed her husband, who had gone to Mr. Mackay's house, to try to save him. "On the way," to use her own simple words, "I saw a crowd of the city Mohammedans, and my husband in the midst of them. They were dragging him about on the ground, beating him on the head and in the face with their shoes; some saying, 'Now preach Christ to us. Now where is the Christ in whom you boast?' And others were asking him to forsake Christianity and repeat the Kulma. My husband said, 'No; I never will. My Saviour took up His cross and went to God. I take up my life as a cross, and will follow Him to heaven.'" Mockeries and taunts assail the disciple of Christ, and he is again and again solicited, often with threats, to recant. Now a trooper came up, and asked what all this was about. The Mussulmans said, "Here we have a devil of a Christian who will not recant, so do you kill him." At this the Sepoy aimed a blow with his sword, which nearly cut off his head. His last words were, "O Jesus, receive my soul!" Thus,

before the eyes of his beloved partner and companion in tribulation, did this heroic man yield up his life, faithful unto death, testifying to the adversaries of Christ in Delhi the grace and truth of the Gospel.

After many trials and severe personal suffering, her children often the prey of fever and hunger, one of whom she deposited with her own hands in a desert grave, the noble-hearted wife of Walayat Ali at length escaped. Her touching narrative contains one allusion which must not be omitted, revealing as it does the distressing end of the family of the departed missionary Thompson. "Before I left Delhi," she says, "I went to Mrs. Thompson's house, where I saw a sight which horrified me. Mrs. Thompson and her daughter lying dead on a bed, grasping each other, and the other on the floor by the side of the bed. The heads were quite severed from the trunks." It was a dark veil which for a while hid the scene of our missionaries' labours in Delhi. But Christian heroism, faithful testimony for Christ, and unshrinking faith, lighted up its gloom.

Let Delhi be a sacred spot now and evermore to the labourers of the Baptist Missionary Society. May its missionaries long abide there to toil and gather fruit unto life eternal from off soil thus fertilised by martyrs' tears and blood!

CHAPTER IV.

At the earnest request of the Committee, the Eastern Missions of the Society were visited, in 1850, by the Rev. Joshua Russell and the Rev. Dr. Leechman. About a year was occupied in examining the stations in Ceylon, Madras, Bengal, and the North-West Provinces of India. They returned to England in the month of July in the following year. Much time was devoted to an examination of the spiritual condition of the native churches, and also of the individuals employed as helpers in the propagation of the Gospel. The result was highly gratifying. Speaking of Ceylon, Dr. Leechman says: "I saw enough to fill my heart with gratitude, and to urge the Society onward in the work of the Lord. I was not prepared for the gratifying scenes that burst upon me in my visit to the jungle." Referring to the converts in India, Mr. Russell says that their piety seemed devout, sincere, and deep. Many instances of loss and suffering for the Gospel's sake were met with, and some interesting examples occurred of the concern felt by the native churches for the purity of their fellowship. The question of the independence of European aid of these infant communities received

much attention. Great diversity of opinion prevailed on this subject among missionaries of all denominations, but the general sentiment was opposed to any attempt then to endeavour to effect it. The relation of the College at Serampore to the Society, the position of the Mission Press, and the consolidation of the stations, were all fully reported upon by the deputation, and led to long and prayerful deliberation at home.

It soon become apparent to the Committee that some one was required, with sufficient instructions and powers, to carry into effect the plans resolved upon. From want of personal acquaintance with the stations, difficulty was felt in locating the brethren sent out from time to time, and in making a suitable distribution of the mission staff. A training institution was needed for teachers and native evangelists. The Press at Calcutta required attention. It had been created by the industry and self-denial of the Calcutta missionaries, and presented as a gift to the Society in their name by the Rev. W. H. Pearce, its able superintendent, in the year 1839. But serious doubts had arisen in many minds as to the propriety of continuing it in the form in which it then existed. It seemed to some desirable to contract its operations to purely missionary purposes, or perhaps to realise the property for investment. Other matters also relating to the general conduct of the mission

called for examination and consideration on the spot. It was felt that these objects could not be secured by correspondence, and the Committee resolved to request Mr. (now Dr.) Underhill, one of their secretaries, to undertake the task. He complied with the request, and spent nearly two years and a half in conference with the brethren on the spot, and in the execution of the duties devolved upon him.

In the course of his journeys he visited all the Society's stations in Northern India and Ceylon, made himself acquainted with the methods of other bodies, and also examined the flourishing missions of the American Baptists among the Karens and natives of Burmah. The Society's Annual Report for 1857, thus speaks of the results: "The Committee have great satisfaction in reporting that Mr. Underhill has completed the work which he was deputed to do. In the conferences which have been held there have been concord and peace. Differences of opinion, calmly stated and discussed, stirred up no strife, but rather led to satisfactory conclusions. Mr. Thomas, the superintendent of the Calcutta Press, has facilitated to the utmost of his power the arrangements proposed in regard to that establishment, and cordially agreed to transfer to Mr. Lewis the duties of financial secretary of the Indian Mission. The Committee have felt the sincerest

pleasure in transmitting to Mr. Thomas, resolutions expressing their deep sense of the ability, zeal, and uprightness with which he had discharged the varied and arduous duties devolving upon him. In the return of Mr. Underhill, the Committee heartily rejoice. They devoutly thank God for the goodness and mercy shown to His servant. They congratulate him on the successful termination of his arduous mission, which he has fulfilled with honour to himself and benefit to the Society. They trust that the knowledge and experience gained by him, during his protracted residence in India, will be found eminently beneficial to the mission for many years to come."

Soon after Mr. Underhill's arrival in India, the relations sustained by the Society to Serampore College were brought under his consideration by Mr. J. C. Marshman. Hitherto, with great and wonted liberality, that gentleman had supplied all deficiencies in the College funds. No longer a resident in India, a continuance of this support could not be expected. Unless, therefore, the Society would supply the funds necessary to sustain the College, there appeared no alternative but to surrender the charter, and with it the institution, to the Government of India, by whom it would doubtless be carried on with efficiency, but without any evangelical object. The design of its eminent founders

would thus be frustrated. No one who retained any recollection of the hallowed associations of Serampore, could willingly consent to the secularisation of an institution which had been created by the noble-hearted pioneers of our mission, for the diffusion of Divine knowledge throughout India. The whole subject was therefore submitted by circular to influential friends throughout this country, and their replies justified the resolve of the Committee to adopt the recommendation of Mr. Underhill, thenceforward to regard the College as an integral part of the Society's operations. Thus, after many years of partial estrangement, this institution was again brought into close connection with the Society, and all traces of a separation, which had been always deplored, completely disappeared. Serampore and the Baptist Mission will be known no more as divided names, but as ONE in a great and glorious work—united once more, as the heart of one man, in the promotion of the glory of God and the salvation of the heathen.

During Mr. Underhill's stay in Bengal an incident occurred which led to considerable excitement, and to public attention being fixed upon the untrustworthiness of the police, and the imperfect judicial administration of Bengal. It also exhibited in a clear light, the social disadvantages under which missionaries then laboured, and the open lawlessness

of the landholders. It arose out of the persecution of the Christians of the village of Baropakhya, in the district of Barisal. In July, 1855, twelve houses of native Christians were surrounded by night, and forcibly broken into by a band of armed men. Fourteen of the inmates, men, women, and children, were carried off. All their little property was stolen. They were driven into boats, crushed beneath the decks for concealment, and for six weeks hurried about the country in separate parties, subject all the time to cruelties and indignities too shameful to be described. Mr. Page, the missionary, with the authorities, took every possible means for their recovery. After a long search they were all found, and brought before the magistrate of Barisal. They were in a wretched condition, and their persons terribly abused. Five of the ringleaders of the crime were convicted; but they appealed to the Judges' Court. After six months' delay, the judge reversed the magistrate's decision, released the prisoners, and declared the charges fraudulent. With the assistance of Mr. Page, copies of the evidence and judgment were obtained and translated, and published with a commentary by Mr. Underhill. Although the Sudder Court had no power to reverse the judgment, they condemned it, and the judge received a reprimand from the Lieutenant-Governor of Bengal. The publication of the facts greatly

moved public opinion in India. The press took it up very warmly, and an exciting but salutary discussion ensued. In the result the violence of the persecutor was stayed, and increased security for the peasant was obtained. No similar attempt has since been made to obstruct the progress of the Gospel among the humble occupiers of the lowlands of Bengal.

CHAPTER V.

To occupy the various fields of labour, in addition to those who were already in the field, one hundred brethren were sent out. But of the entire number sent forth from the beginning, two hundred and twenty-nine in all, fifty-eight only remained in the Missions directly under the charge of the Society at the close of this period. To these should be added the eleven brethren at their posts in Jamaica, several of them worn and weary with the toil of many years; and the five or six in different parts of the world, who still clung to their work though the Society had withdrawn its aid. Such were two brethren in Canada, and others in Honduras and Sumatra. But in Jamaica the Society had raised up, through the blessing of God on the Calabar Institution, upwards of twenty native

brethren, nearly all of whom were usefully employed as full pastors of churches. The Society further sustained, in the various fields it occupied, a largely increased band of native helpers, above 300 in number, as evangelists and teachers. The Missions directly under the charge of the Society at the close of this period, were to be found in India, Ceylon, China, Western Africa, Jamaica, Hayti, Trinidad, the Bahama Islands, Brittany, and Norway.

We are unable to give the number of persons baptized during this interval. The increase in the churches had been, however, very considerable; thus in India the period began with a membership of 1,278 persons, it closed with a membership of 2,300, after a deduction of the losses which death and other causes had brought about. Excluding Jamaica, the period began with 1,580 members in the West Indies; it closed with 3,200. The entire roll of the Mission Churches gave about 6,500 persons in fellowship, who were surrounded by a mass of nominal Christians calculated at 18,000, all of whom were under the direct supervision and instruction of the missionaries of the Society.

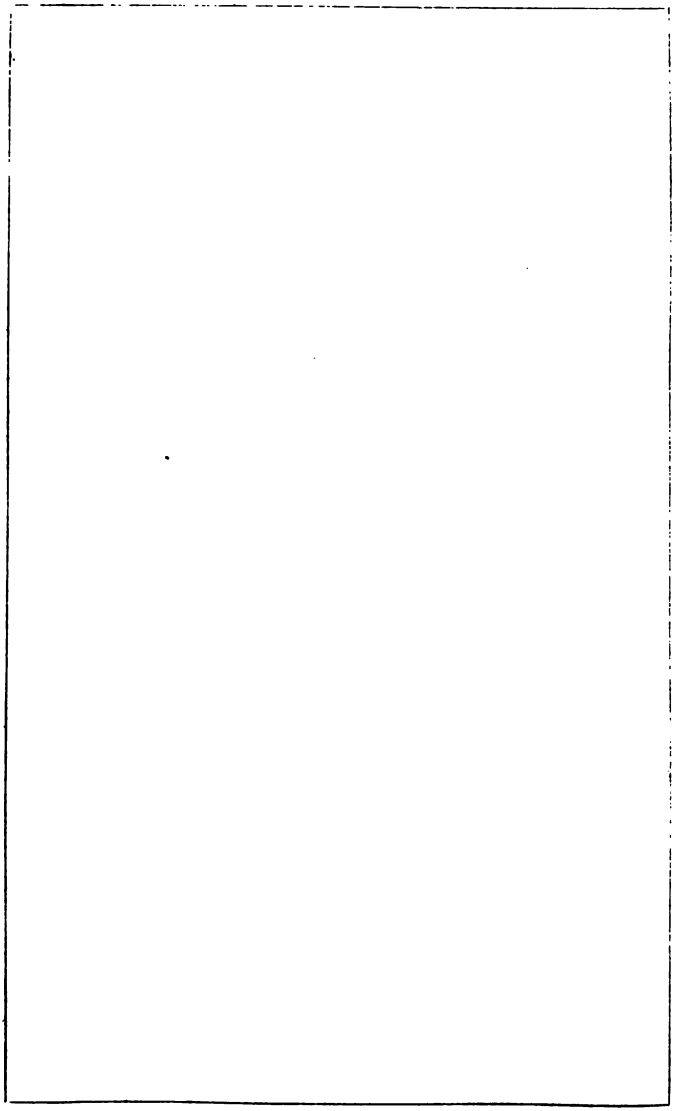
In Jamaica, the number of Church members was somewhat less than at the beginning of the period under review, when the Churches were reckoned to contain from 25,000 to 30,000 communicants. Past events sufficiently account for the diminution; one-

tenth was lost by the ravages of cholera and small-pox; and years must elapse before this once slave population can be entirely leavened with the pure and elevating influence of the Gospel of peace. Nevertheless, the Churches still embraced from 20,000 to 25,000 members.

On the whole, there was progress everywhere; not, indeed, of so rapid a kind as to satisfy Christian desire and hope, but sufficient to assure us of the final fulfilment of the Divine promise, "In due season we shall reap, if we faint not."

The labours of the brethren engaged in the work of translating and printing the Holy Scriptures, went on with unflagging assiduity and zeal. To the Indian translations were added others in Fernandian, Dualla, and Isubu—West African tongues; also the New Testament, and parts of the Old, in Singhalese. Grammars and aids to the acquisition of these languages were completed, besides many other works of a religious, educational, and instructive character. Especial attention was paid to the distribution of the Scriptures in the numerous villages of Bengal, in addition to the usual circulation at melas and other crowded assemblies of the people. Schools were largely multiplied, and have contributed their full share to the general enlightenment, and to the acquaintance of the people with the truths of the Bible. The scholars in the day-

schools, both in the East and West, not including Jamaica, numbered about 3,000 children of both sexes. The excellent Government schools of the Bahamas rendered Mission day-schools unnecessary there; but the Sunday-schools contained upwards of 2,200 children, which number, added to those connected with the Mission schools throughout the entire field of the Society's operations, made a total of about 2,700 Sunday scholars. In Jamaica the day scholars were 2,451, and the Sunday scholars over 10,000.



FOURTH PERIOD.

1868 to 1872.

"AND LET US NOT BE WEARY IN WELL-DOING; FOR IN DUE SEASON WE SHALL REAP, IF WE FAINT NOT."—*Galatians* vi. 9.

CHAPTER I.

In the five years to which our review is now confined, the China Mission had to pass through a time of severe trial. The death or removal of all the early labourers, and the frightful massacre of French Roman Catholic missionaries at Tientsin, for a while put a stop to all evangelistic operations. Much uncertainty existed as to the action of the Chinese Government, and for some time it seemed probable that missionary labour must be confined to the Treaty Ports. The apparent resolution of the Chinese authorities at Pekin rigidly to exclude foreigners from the interior of the country, it must be admitted, is not without some justification. Foreigners in China are under the jurisdiction of the Governments to which they belong. Taking advantage of a clause in the treaty made with the French Government, but said to have been surreptitiously introduced, Roman Catholic missionaries throughout the country—and they are somewhat numerous in the interior—claimed

for their converts exemption from the control of the local authorities. Some of the priests even assumed the titles, the dress, and the authority of mandarins, resisted the legal right of the Chinese Government to judge native Chinese proselytes, and claimed the restoration of property belonging to the Jesuits confiscated centuries ago. In consequence, the advisers of the Emperor of China endeavoured to limit the liberties secured by treaty to other foreigners and missionaries, and for a time it appeared as if all intercourse with the interior would be permanently stopped. As the excitement consequent on the massacre of Tientsin quieted, missionary journeys were resumed, and Mr. Richard was able to penetrate into the remote region of Mantchouria, and without obstruction preach and distribute the Word of God.

Important and valuable as may be the protection to life and property enjoyed by foreign missionaries, under the treaties their respective Governments have secured, it may well be doubted whether it is of any real service in the promotion of the Kingdom of God. Protestant missionaries, possessing treaty advantages, have often to share with Romish priests the hatred and active hostility of the Chinese authorities, and are not unfrequently confounded with them as professing alike the one religion of the Lord of Heaven; yet in no case do Protestant

missionaries claim for their converts immunity in wrongdoing or exemption from the laws of the land, much less do they teach them to disobey such wise and just regulations as the Chinese Government is entitled to impose. Indications are not wanting that the ministers of the Empire are both able and anxious to distinguish between the lawless and arrogant demands of Romish priests, and the labours of Protestant missionaries, who carry out the true principles of the Gospel, or, to use the words of the treaties, who sincerely preach the Christian religion which "inculcates the practice of virtue, and teaches men to do as they would be done by."

An interesting feature was introduced into this mission in the year 1870, by the appointment of Dr. Brown as a medical missionary. It is hoped that the preaching of the Gospel, combined with the exercise of medical skill, may contribute to lead the hearts of the afflicted to the Saviour. A native church of forty-five members, residing partly in Chefoo and partly in two villages at a distance, with its pastor and three native evangelists, one of them supported by the native church, constitutes the first-fruits of this, on the whole, encouraging effort by the Society to introduce the Gospel into China. One of the reasons given, in 1815, by the great men at Serampore, why the Scriptures should be printed there was, that Serampore was "a place secure from

all interruption from Chinese edicts and mandates." Now the distributors of the Sacred Volume can readily penetrate into the very heart of the Chinese Empire, and there freely disperse the volumes which contain the message of eternal love.

Steady progress continues to characterise the Mission in Ceylon. Year by year a considerable number of converts from Buddhism have been added to the churches, and the labours of the missionaries and their helpers are extended to new places. In the two districts, into which the Mission is divided, there exist, in connection with the Society, nineteen Christian churches, having a total membership of 647 persons. The smallest church has five persons in its fellowship, the largest 106. Nine of the entire number contain more than twenty-five persons in each. Three missionaries, with twenty-one native assistants, watch over the progress of these Christian communities, and instruct them in the will of God. In ninety-two towns and villages, the brethren constantly preach the Word, and, with general acceptance, explain, in opposition to Romish and Buddhist superstitions, the truths of the Gospel. Many hundreds of heathen hear the Gospel in places of which no mention is made in the reports; and not without gratifying proofs that the power of the Spirit of God is present with His servants. "Like a vinedresser working in a fruitful vineyard," says

one of the native brethren, do they joyfully and hopefully proceed with their work. "What made you give up Buddhism?" was the question put by four priests, at the Galli temple, to a recent convert. "A few years ago," was the reply, "I felt that I was a sinner, and sought salvation in Buddhism, but did not succeed. I sought it in Christianity, and there I found it, to my satisfaction, and surrendered my heart to Jesus Christ, and am now enjoying that 'peace of God, which passeth all understanding.'" In the Central Province, of which Kandy is the chief town, several prolonged discussions have been held with the priests of the Buddhist faith, at which hundreds of people were present. It is one of the cheering signs of progress, that the adherents of Buddha no longer look on the efforts of the missionaries with apathy and contempt, but are compelled to enter the arena of discussion, and, by vigorous assaults, endeavour in vain to stay the people in their search for Christian knowledge.

During the progress of the Mission, twenty-four chapels have been erected, and for the most part, by the willing hands and self-denying liberality of the people themselves. New chapels are in course of erection, or are contemplated, at Heneratgodde, at a cost of £75; at Grand Pass, the original seat of the Mission; and at Gonawelle, where the present building is found too small for the congregation.

Towards the latter object two of the members have given £25 each, while the Church has engaged to raise, immediately, £100. Similar advance has been made in the matter of school-houses. Fifteen have been built, and five others are in course of erection. The chapels are also used as school-houses. There are not fewer than 872 children in the twenty-four day-schools, carried on under the auspices of the Mission. The Christian value of these institutions may be understood from a fact, mentioned by the Rev. F. D. Waldock, that not fewer than seventy scholars have joined the Church from the Gonawelle school alone. The Christian instruction, given in the day-schools, is still further enforced in the Sunday-schools, which meet at nearly all the stations. They are twenty-four in number, and contain 640 children; fifty-one Christian persons cheerfully and voluntarily giving a portion of their Sabbaths to conduct them. Some efforts have been put forth to encourage the Churches to assume a position of independence of the Society's funds. The Singhalese Church in Kandy has for some years sustained itself, though with difficulty. The Church at Grand Pass, in Colombo, the parent Church of the Mission, has for seven years zealously provided for itself the means of grace. It consists of ninety-one members. Besides the regular services at the chapel, many others are held in various parts of the town, at which the way of

salvation is made known by the pastor, assisted by members of the Church.

It is due to Mr. Waldock to remark that his practical knowledge of architecture, has been of the greatest service in the erection of the various structures which the progress of the Mission has called for. He and his colleague, the Rev. H. Pigott, labour indefatigably and harmoniously in the promotion of every good work, and it is their happiness to enjoy visible proof that the work of the Lord is prospering in their hands. In addition to the usual work of the missionary, the Rev. C. Carter is busily engaged in a revision of his translation of the Old Testament. Some delay in putting it to press has taken place, from a desire to secure the co-operation of other Christian bodies. There is, however, every prospect that a portion of the work will shortly be printed; as much haste being made as is compatible with accuracy. The version of the New Testament, completed some seven or eight years ago, is held in high estimation, and is widely circulated among the people. Mr. Carter has also been engaged on a new hymn-book in Singhalese, which promises to be of great value to the Churches in their worship of God, both in private and in public. It is the happiness of our brethren, during their absence among the jungle Churches, to be assisted in some portion of their labours by gentlemen, members of

the Pettah Church, who often gratuitously supply the pulpit. The Ceylon Mission is a busy scene of well-directed labour, on which the blessing of God manifestly rests—order prevails in all the arrangements, and difficulties are surmounted with a wisdom that is sustained by faith and prayer.

CHAPTER II.

In the Northern and Central districts of the Bahamas, there has been a steady and continuous growth of additions to the numerous little churches which stud these coral islands. In the Turks' Islands district, however, the work has been checked, if not permanently injured, by the sufferings of the inhabitants arising out of the destruction of their staple trade in salt by the American war. Many have died from the want of the necessaries of life. Others have emigrated to more favoured spots. This has led to a transference of the seat of the Mission to Puerto Plata in San Domingo, whence the missionary will visit the islands and continue to superintend the churches which remain. At the same time a large and open field is before him in San Domingo, an island of large size and great advan-

tages, but where flagrant wickedness and the most baneful superstitions abound. Few missionary efforts have hitherto been made among the inhabitants.

In Trinidad the progress of the Mission has been very encouraging. Considerable numbers of persons have been brought into the fold of Christ. In the Bahamas the Established Church has been deprived of its emoluments, and placed on the same basis as the Nonconformist Churches; but in Trinidad a system of concurrent endowment has been established, the Baptist and Presbyterians alone refusing to share in the grants allotted to them in common with the Church of England, the Roman Catholic Church, and the Wesleyans. It is already evident that this plan will not be productive of harmony or peace among the various denominations, and that jealousies and envy of the most painful kind are likely to result from its adoption. During the five years under review, nearly a thousand persons have been added to the churches in these islands of the West, and the number in fellowship amounts to three thousand six hundred.

Hayti has been the scene of confusion and anarchy, which for more than two years interrupted all missionary labour. By the privations thus entailed, the reaper Death gathered into his arms several of the members of the Church in Jacmel. One missionary, Mr. Bauman, died from fever, rendered fatal

by the perils that surrounded him; and for many months no tidings could be obtained, either of the manner of his departure, or of the existence of his bereaved wife. The senior missionary, Mr. Webley, worn out with long years of devoted service, also fell asleep at Kingston, Jamaica, on his way home for change of climate. Thus for two years no missionary was in the country, the flock of Christ was scattered, and miseries of every kind followed in the wake of civil war and the revived barbarism of the people. As soon as Jacmel was freed from its assailants, and the country was again at rest from its feuds, another missionary was accepted for the work, and in 1871 Mr. Hawkes proceeded to this scene of wretchedness and gloom. The remnant of the little band of Christians, steadfast to Christ through all the sufferings of the past years of anarchy, joyfully welcomed him, and the work of evangelisation has been again begun with very cheering prospects of success.

The interesting work in Norway has continued to enjoy in large measure the Divine blessing. In the year 1871 not fewer than sixty-nine persons made a profession of faith in Christ; three hundred believers are in the fellowship of the several churches that have been formed. The Church at Tromsoe, the nearest Christian Church in Europe to the line of perpetual snow, numbers

ninety-eight members in its communion. Five brethren, Norwegians or Swedes, are supported by the Society for this field of labour, and four others give their voluntary aid.

The work in Brittany was much interrupted by the Franco-German War, and has lately been called to suffer the loss of the senior missionary, the Rev. J. Jenkins, after a devoted service of thirty-seven years. The Mission can scarcely be deemed an encouraging one, though a Breton church has been formed of some thirty-five members, and two chapels erected. The state of France is by no means such as to excite sanguine expectations of large and permanent good. Yet in the dearth of evangelic labourers, and the famine of the Word of God, through the hostile attitude of the priests of Rome to withdraw the little light there is, cannot be justified. We would fain hope almost against hope that there may yet be a brighter day for this unhappy country, the prey of superstition on the one hand, and of ungodliness and infidelity on the other.

CHAPTER III.

TERRIBLE as was the crisis through which Jamaica passed in 1865, it has not in the result been without a large compensation. The present governor, Sir John Peter Grant, appointed to administer the new constitution ordained by the Queen in Council, speedily gave a turn to its affairs. He found the island in a disorganised condition, partly the result of the recent disturbances, but chiefly the natural effect of the misgovernment of former years. Every class of the community was suffering. The revenue was in arrears, and was collected with difficulty. Constantly increasing deficits were added to a debt already most burdensome. The laws were partial, and wretchedly administered by magistrates prejudiced against the negro, and selfishly pursuing their own interests to the damage of all others. By mingled wisdom, firmness, and, above all, by a just and impartial administration of the laws, a more hopeful spirit was soon evoked. Trade revived. The cultivation of the chief staples increased. The resources of the island were developed. New tribunals were established by the Government, and taxation was fairly distributed. The revenue showed an

elasticity new in the history of Jamaica, and for the first time for many years a surplus of receipts over expenditure was obtained. With peace and contentment diffused throughout the population, crime diminished. Economy in all departments of the State was secured, and abuses were removed.

Two most important measures have further signalised the successful government of Sir John Grant. A system of general and primary education has been established, so wisely framed as to meet the views of all parties, and capable of as wide an extension as the need of the people. All sections of the community may participate in its advantages, without trenching on the sacred rights of conscience or religion.

The connection of the Church of England in Jamaica with the State has also been broken. From £30,000 to £50,000 a-year were required from the annual revenue of the island to pay the stipends of the clergy, the expenses of Divine worship, for the erection and repair of churches, and to provide glebes for their ministers. The last three of these drafts on the resources of the State have entirely ceased, and the stipends of the clergy will cease as the present incumbents fail. It is gratifying to learn that this righteous measure was accomplished without difficulty, and is already bearing good fruit in the approach to unanimity among all classes in

matters of general policy, and in the increase of Christian intercourse among the ministers of all denominations.

The change has been not less fertile in happy results among the churches. Everywhere a revived interest in Divine truth is apparent. The sanctuaries of God are more largely frequented, and the contributions of the people for the support of the ministry and the spread of the Gospel show a most gratifying increase. The seventy-six Churches existing in 1866, with a membership of 17,815 persons, have multiplied in February, 1872, to one hundred and three, with 21,765 persons in communion. The inquirers at the earlier date were 1,160; at the latter, 2,566. The baptisms during the five years 1868-72, were 4,248. A large increase has also taken place in the number of the day and Sunday-schools, and in the attendance thereat. In the last seven years, the number of schools, teachers, and scholars was doubled. There now exist 132 day-schools, with about 8,000 scholars on the registers, and 5,000 in daily attendance. These day-schools participated last year in the Government grant to the extent of £1,373; the children's fees amounted to £950. In the seventy-eight Sunday-schools there may be found in attendance, from week to week, between eleven and twelve thousand of the children of the emancipated negroes.

They furnish some two or three hundred youths every year as candidates for the fellowship of the Church.

For some time the missionaries of the island had contemplated the necessity of removing the Calabar Institution from Rio Bueno to a more central and convenient position. Events opened the way for the utilisation of the fine premises belonging to the Society in Kingston. Being the chief city of the island, the centre of its commerce and activity, and likely to become the seat of Government, a more admirable site could not be found. The opportunity was embraced, and in 1869 the removal was effected. The sum requisite to cover the cost was raised by the President, the Rev. D. J. East, during a visit to this country. At the same time, Mr. East was chosen pastor of the church in East Queen Street, and thus associated with the duties of the Institution the ministry of the Word in the large and commodious chapel which forms part of the premises, where the College buildings are placed. The sanguine expectations of the Society and its friends have been more than fulfilled. Year by year, the beneficial influence of the Institution increases among the Churches which it seeks to supply with well-trained ministers of the Gospel and schoolmasters. Usually from eight to ten students are found in the theological department, and from fourteen to twenty in the Normal school

section. Connected with the College, there is also a high school with seventy scholars, drawn from the more respectable classes of the community, and a well-attended day-school, in which the embryo schoolmasters exercise themselves in the art and practice of instruction. The skilful and devoted labours of the Rev. R. S. Roberts have resulted in a most efficient institution, which, to use the language of the Rev. William Murray, of the Presbyterian Church, by whom the schools were examined, "will bear honourable comparison with kindred institutions, either in Great Britain or in America."

Equal blessing has followed the labours of Mr. East in the pastorate of the churches in East Queen Street and Mount Charles. At East Queen Street, he found 80 members; there are now 330. At Mount Charles, scarcely 40 members could be mustered when he began; there are now 170. The congregations are large, and every department of Christian work has been revived, earnestly pursued, and, by God's blessing, successfully carried on.

Not less encouraging has been the attempt to establish a Mission in the district of Morant Bay, in the midst of scenes rendered memorable by the carnival of slaughter which followed the Disturbances in 1865. Aided by some Liverpool friends, and the liberality of the Directors of the London Missionary Society, a good chapel was obtained and

repaired in Morant Bay, to be known henceforth as Gordon chapel, in memory of the good man whose life was so unjustly sacrificed by Mr. Eyre. Another chapel has been erected at Monklands. In the three churches constituted by the blessing of God on the efforts of the Rev. W. Teall, there are to be found 665 members, with 180 inquirers. By the Church in Morant Bay, a student from Calabar College has been called to the pastorate, while two other churches are in process of formation in another part of the district.

Thus breaches have been repaired, wounds healed, the Word of Life has had free course and is glorified, and the miseries of the past are being effaced by the merciful Providence of God. "The flowers appear on the earth, the time of singing of birds is come, and the voice of the turtle is heard in the land." We will thus far bless and magnify His Name.

CHAPTER IV.

In Western Africa, since the exclusion of the missionaries from Fernando Po by the Spanish Government, the operations of the Society have been confined to the continent. Nearly opposite to that

island, the Cameroons river pours its waters into the sea. After passing the mangrove swamps which line its mouth, the banks are found to be thinly inhabited by the Dualla tribe of negroes, for the most part living in the lowest depths of barbarism, ignorance, and degradation. During the time when the slave-trade was rife, the population was greatly diminished. Entire districts of the country were devastated, and the towns and villages demolished, to supply the accursed traffic. Since the abolition of the trade, the tribes are again increasing in numbers, and villages are being planted on the desolated spots.

About twenty miles from the mouth of the river, we come to the Mission settlements. The first station occupied was at King A' Kwa's Town. No European had settled among the tribes of the Cameroons, till Mr. and Mrs. Saker, about twenty-five years ago, came to them to preach the everlasting Gospel.

"I cannot describe to you," says Mr. Saker, "the condition in which I found this whole people. A book they had not seen; the commonest implements of husbandry, and tools of all kinds, were unknown.

"I brought with me tools to make my own dwelling. These attracted immediate attention, and soon several youths learned to use the saw, the plane, and the adze. The want of tools was felt by numbers, and I

gave away much to meet that want. Implements of husbandry, the spade and the hoe, were introduced. Then I taught them to cut the large timber-trees, and supplied the crosscut and the pit-saw, and aided them in sawing till they could do it alone. I taught them better modes of culture, and planted ground as an example. I introduced seeds from other parts of the coast at a considerable charge, until the country was stocked with the sweet potato, and I had the pleasure of seeing a gradual extension of cultivation, with much less suffering from want. At our first settlement here, the total produce from the land did not exceed three months' consumption for the year, and there followed months of semi-starvation, and a running to distant places to purchase food at great expense. In the course of years we so improved, that in some things there is now a redundance.

"In teaching these men various handicrafts and husbandry, many wants were created, and, except from me, there was no means of meeting those wants. Hence I had to lend them tools, and nails, hinges, screws, locks, &c., &c., and this lending was, for a long time, no better than giving. In the course of time, and when the people were able to do it, I demanded a payment in produce, and accepted such a price as each was able to render. This state of things gradually passed away, and now, for a long time I have exacted (except in needy cases) the full

value of tools and other goods supplied; and as we live chiefly by barter, we oft maintain our large family of native children by the use of nails, screws, hinges, &c.

"In all such expenditure you will readily see that Mission funds were not available, and the attempt to supply the want was a heavy drain for years; indeed, my circumstances were for a long time on a level with the natives; our food was nearly the same; but we were clothed, and they were not."

The missionary's first home was a native hut, without windows, built of split bamboo, and thatched with twisted palm-leaf. An improved dwelling was required for health, as well as for the conduct of the work itself. Mr. Saker's first attempt at building was a framed timber house. By-and-bye, it was found practicable to make bricks, and by slow degrees he succeeded in building of brick a large, well-constructed Mission-house, a chapel, and a school-house; to a great extent, safe against the ravages of insects, and the terrible tornadoes which frequently sweep across the country. Strenuous efforts were made to acquire the language. Mr. Saker found no books existing to assist him in the study. He had to acquire a knowledge of the words and of the elementary forms of the native tongue from the lips of the people. Savages are always suspicious; and thinking that Mr. Saker must have some mischievous

object in view, they often gave him wrong words and wrong meanings of words. A good beginning was at last made by listening to the talk of boys at play. Step by step, a vocabulary was formed; then came a grammar; then easy school-books; and, last of all, the Word of God. As the missionaries acquired fluency of speech, they used their gift to preach the truth to the people. Then Mr. Saker bent his energies to the translation of the Scriptures into the language. This great task is now completed; and the entire Bible in Dualla has left the press. In the printing, Mr. Saker had the assistance of his daughter, and of natives to whom he had taught the art.

The preaching was not without fruit; one after another came forward to confess the name of Christ, amid much persecution. In a few cases the lives of the converts were sacrificed to the wicked superstitions and cruel passions of the people. At length a Church was formed, which now consists of about seventy members, most of whom walk according to the Gospel. They have a native pastor, by name George N' Kwe, a pious, humble man, regarded as a slave by the tribe, but who is really free to serve God and to guide His people in the way of life.

It must not be supposed that all this was done without much suffering on the part of the missionaries. Their lives were often threatened, attempts

were made to poison them, and the practices of witchcraft were indulged in to remove them from the spot. But God was their shield, and no harm befell them. Then much suffering was endured from insufficient food, from the plundering habits of the natives, from the torrid heat of the climate, from weakening fevers. But through all the missionaries have persevered, and it has pleased God to crown their labours with success.

The effects of the Gospel are not limited to the Church which has been gathered, or to the education which many have received in the houses of the missionaries and in the schools. They are seen in the town itself. Old sanguinary customs have been abolished. Witchcraft hides itself in the recesses of the forests, which stretch away for many miles behind the town. The fetish superstition of the people is derided by old and young, and scarcely a trace of it can be seen about their dwellings. Here and there are springing up well-built brick or timber houses, chiefly the work of men taught in the Mission, the chiefs and others of the people availing themselves of their skill. Dress is become an article of necessity among the Christian community, and many are slowly gathering around them the comforts of civilised life.

A similar work has been begun at King Bell's Town. The king was, on the whole, favourable to the Gospel,

sometimes attending Divine worship with a few of his numerous wives. He has rendered aid to the missionary, the Rev. Q. W. Thomson, in his endeavours to enlighten his people, and has frequently resorted to him for advice in critical moments. It is, indeed, interesting to witness the influence of the missionaries in allaying strife, in preventing wars, in reconciling the tribes, and bringing quarrels to an amicable close.

At Dido Town, and at Mortonville, on the opposite bank of the river, the foundations of churches have been laid. Mr. Thomson has recently left Bell's Town to establish a new centre of Christian light on the skirts of the huge Cameroons mountain. Mr. Smith also is seeking an entrance for the Gospel in the country beyond Amboises Bay.

The colony of Victoria, on the shores of Amboises Bay, consists of about 200 persons, all of whom are in the habit of attending the house of God. Many of the older people came from Fernando Po, when the missionaries were banished by the Spaniards in 1859, and were members of the Church at Clarence. Here in the forest they founded a house for the worship of God and freedom of conscience. By degrees sufficient land has been cleared for the sustenance of the colonists, and a considerable trade in yams and other produce is carried on with Fernando Po, and the towns in the vicinity. The Rev. J.

Pinnock acts not only as minister and pastor, but also as the schoolmaster of the colony. The entire population is being trained in the way of holiness, and education is given to every age. The Church numbers about forty persons. The most perfect confidence exists between Mr. Pinnock and his flock, to whom his ministrations are most acceptable, and by whom they are highly valued. The wild people of the islands in the bay, and of the great mountain which overshadows the town, have also his attention, and are from time to time visited for religious instruction. A few have settled in the town. Some of the islanders have formed a new settlement on the sea-coast, called Fish Town, about a mile from Victoria, where they are visited by Mr. Pinnock and by members of the Church. A school is established among them, and a native teacher resides in their midst.

Owing to complications which had arisen in the conduct of the Mission, and which for some years had given much uneasiness to the Committee of the Society, Dr. Underhill, at their request, visited the stations at the close of 1869. It may be permitted us to quote from the Report of the Society in 1870, the reference to an occurrence which cast a gloom over the Mission at Cameroons, and deeply distressed a very large number of friends at home.

"Mrs. Underhill, who accompanied her husband in

this, as in his previous visits to the Society's stations in the East and West Indies, died suddenly within three weeks of her arrival at Cameroons. The event was wholly unexpected. It came without any premonition, and was as unlooked for as it was calamitous. The Committee say nothing of this trial in so far as the chief sufferer is concerned, except to give utterance publicly to what they have done in other forms, their deepest sympathy with him in his great sorrow, and thus mingle their expressions of condolence with those which have come from all parts of the country, and from the mission-field. But in regard to her who has been thus suddenly taken from us, the Committee cannot refrain from bearing testimony to her great excellence and worth—to her intense attachment to the Mission—to her uniform kindness shown to the missionaries, and their wives and children, when visiting this country, as well as in her correspondence with them. The Society has sustained in her death a loss of no common order; yet, while lamenting her sudden decease, they cannot but rejoice in the lifelong usefulness of their departed friend. It is some alleviation of the grief caused by this event, that Mrs. Underhill's death was not merely the effect of an injurious climate, and that her own desire to visit Africa was so strong as to prevail over the hesitancy and doubt of her nearest and

dearest friends. May the heavy losses which the Society has suffered, 'by reason of death,' kindle in the hearts of all who love it, a desire for the salvation of souls so intense as to compel them to offer unceasing prayer to 'the Lord of the harvest, that He would send more labourers into his harvest.'"

CHAPTER V.

In the period now under review, the progress of the Mission in India was comparatively uneventful; yet it has been marked by a steady increase in the membership of the churches, and the wider spread of the Gospel. The Sonthal tribes, inhabiting the mountain ranges to the west of Bengal, have exhibited a very remarkable readiness to receive the message of peace. Many years ago, these "hill people," as they are called, were visited from Monghyr by the late Mr. Leslie; but it was not till about 1865 that any persistent attempt to reach them was made by the missionaries of the Society. Four years before, the Rev. R. J. Ellis, then at Sewry, commenced the study of the language; but a residence in Sonthalistan was not effected till Mr.

Johnson, in the above-mentioned year, erected a bungalow, and began regular work in their midst. He was subsequently joined by Mr. Skrefsrad, a Norwegian, and Mr. Boerresen, a Dane. Mr. Johnson soon left for England, owing to a frightful injury received in a bold attempt to kill a tiger which was ravaging the herds of the villagers, and occasionally destroying human life. Other brethren, at various times, came to the help of those who were left in the field, and the enlarged operations entered upon were sustained by the Indian "Home Mission," a Society formed in India for the purpose. God has greatly blessed the self-denying toil of the missionaries, and large numbers of the Sonthals are pressing into the fold. These return to their villages and actively exert themselves in inviting their countrymen to Christ. They are now engaged in erecting their own places for worship and instruction. In the last two years more than 200 persons have been baptized, and prospects of the most cheering nature call forth the gratitude and the joy of the followers of Christ.

Female education has, within these last years, received an extraordinary impulse among the Hindus. It was hardly possible, at an earlier period, to gain access to the female inmates of a Hindu gentleman's house for the purposes of instruction, or even to obtain the attendance of girls at schools specially

opened for them. But now there are many hundreds of houses in Calcutta, and in other large towns of Northern India, open to the Christian teacher. In connection with the Society, an association has been formed for the purpose of promoting this important object. Many of the wives of the missionaries devote much time to it, and are assisted by several ladies, both European and native, supported from the funds of the association.

Aided by the liberal grants of the Bible Translation Society, the missionaries have given increased attention to the distribution of the Word of God. Their itineracies have led them into all parts of the country lying within the range of their stations. By water or by land they have diligently gone everywhere preaching the Word, leaving behind them numerous copies of the Sacred Volume, either as gifts, or purchased by their hearers. The Rev. John Page has penetrated the country of the Sikkim Rajah, in the region of the Himalayas, and found a cordial reception from the lamas, or Buddhist priests, and their numerous adherents. The result of these ever-widening and indefatigable labours may be stated in the words of Lord Napier, Lieutenant-Governor of Madras, which, though primarily spoken of the southern part of the Peninsula, are yet more emphatically true of Northern India:—"The progress of Christianity is slow, but it is undeniable. Every

year sees the area and the number of Christians slightly increase. The Gospel is brought more and more to the doors of the poorest and most ignorant outcast people. I cannot but believe that the time may come when these classes who have no real religious belief, and no place in the social hierarchy of their own country, will be attracted in great numbers by the truths, the consolations, and the benefits of the Christian faith. The present period is one of moderate progession, but it does not exclude the expectation of rapid and contagious expansions, such as were witnessed in the sixteenth century in Malabar and Madura, in the last century in Tanjore, and more recently among the Shanars of the South."

The progress of the translations of the Scriptures has been most satisfactory. After more than twenty years' labour, Dr. Wenger has completed his great task of giving to the learned men of India a version of the entire Bible in their sacred and revered tongue—the Sanscrit. He has also carried through the press a revised edition of the Bengali Bible, and has issued an annotated edition of the four Gospels, with marginal references and alternative readings. Not long before his decease, the late Rev. John Parsons finished at press his admirable version of the New Testament in Hindi, besides a volume of hymns, and the "Pilgrim's Progress." Mr. Skrefsrad is preparing, by the collection of a vocabulary and

the formation of a grammar, in due time to convey to the Sonthals, in their own language, the knowledge of the Divine Word. Other brethren have published grammars and lexicons for the use of students, in the various dialects of Northern Hindustan, aiding in every way the growth of learning, and the awaking of the Hindu mind from the sleep of ages.

In the last five years to which we confine our present reference, there have been baptized, in the various Missions of the Society, 2,456 persons. In Jamaica, a further number of 4,248 individuals have put on Christ. In the year 1868, the entire membership of all the churches in connection with the Society was 22,744 persons; in 1872, it had become 29,034. The Word of God has had free course, and is glorified.

Not without difficulty, however, has the Society sustained its staff of missionaries. During the past five years, twenty-five brethren have devoted themselves to the service of Christ, but death has summoned nine from the field—six of them after a service varying from twenty to forty years—and seven others have, from various causes, given up the work.

Of the Europeans who have been borne upon the funds of the Society during the eighty years of its existence, seventy-six (including the Jamaica

missionaries) now remain, diligently serving the Master to whom their lives have been given, reaping blessed fruits from their own labours, as well as from the past exertions of those who have entered into their rest. A few others continue in the Lord's service in other parts of the world—in Canada, Honduras, and Australia.

CHAPTER VI.

In closing this brief account of the Society's operations, it will not be thought unfitting to recall what India *was* when the missionaries entered on their labours, and what it now *is* after eighty years of expenditure of piety, mind, and treasure upon its evangelisation. Such a comparison may furnish materials by which to estimate the probable results of labours having the present as their starting-point. Our fathers laboured, and we have entered into their labours; let us see whether the circumstances in which we find ourselves encourage devotion and zeal like theirs.

When Carey first pondered over the religious condition of the heathen world, idolatry reigned throughout Hindustan, here and there limited in

its sway by the hostile monotheism of the prophet of Mecca. With the exception of six or seven most estimable Danish and German missionaries in the Peninsula, Hindustan was one wide desert of frightful spiritual desolation. The missionary of the cross was nowhere to be met with in Northern India. The Word of God was altogether unknown, and but the rarest facilities existed for the acquirement of the vernacular languages of the country. Caste bound the people with an unbroken chain. The priesthood dominated over every class of society. The Sudra was the slave of the Brahmin. Legal or social rights there were none but for the twice-born. The cruellest and vilest rites were practised in the temples and at the festivals of the gods. Infanticide abounded. A thousand suttees annually burnt on the pyre of their husbands in Bengal alone. Slavery existed in many parts of the country. The ravages of the Mahrattas and the Pindarries had scarcely ceased with the establishment of the British power, and had left behind fearful traces of their wasting inroads in ruined cities, pillaged homesteads, and jungle-covered fields. Roads there were none. The country was fast falling into utter anarchy and barbarism. What learning there was, was the property of the pundits; and the sacred Vedas were carefully secluded from the eye of the common people.

On the suppression of internal strife, the overthrow of the empire of the Moslem, and the rise of the English dominion, idol worship enjoyed a revival. The occasion favoured it. The presence of the British power ensured toleration for every form of native superstition. The temples were again thronged. Places of pilgrimage, made safely accessible by the introduction of order and law, were visited by vast multitudes, and the horrors of Juggernath were repeated at Gya, Benares, Allahabad and Hurdwar. Yogis and faquirs roamed the country in large bands, voraciously feeding upon the possessions of the poor, and committing unmentionable atrocities. English authority had even become a party to the maintenance and extension of this system of evil. Alienated lands were restored to the priests. The endowments of mosques and temples were carefully husbanded, and placed under the care of the fiscal officers of the Government. Temples were built and repaired by funds supplied from the State treasuries. Roads to sacred places were made, the pilgrims taxed, and the revenues of the country profited by the superstitions of the people. Schools there were none, except a few for the study of the Koran and Shastre, or for the purpose of imparting to the trading classes the merest rudiments of writing and arithmetic. The people literally perished for lack of knowledge.

What is the scene now? If all has not been done that it would be desirable to do, or much as compared with the necessities of the case, yet great and incontestible changes have taken place, more than sufficient to cheer the church of Christ in its arduous warfare.

From the lone wanderer in the Sunderbunds of Bengal, and the six or seven faithful men on the coast of Tranquebar, the missionary band has multiplied to more than five hundred men, the chosen messengers of Christ from all the churches of Christendom. A thousand converts assist them in preaching Christ crucified, and in distributing the bread of life to their perishing fellow countrymen. In lands where only the revelry of idol worship, or the hoarse fanaticism of the followers of the false prophet, insulted the God of heaven, there now gather around the table of the Lord some 40,000 persons, who have learnt to sing the songs of Zion. Two hundred and fifty thousand more are released from the chains of caste, worshipping at the footstool of the Most High; and many more, who have passed from this scene of earthly conflict, stand perfected before the throne of God and the Lamb. The jungles of Burmah have given to Christ's Church an accession of many thousand souls, their conversion almost answering the prophet's question, "Shall a nation be born at once?" Within the

circuit of the British Empire in the East, the existence of more than six hundred Christian Churches testifies that Christ's servants have not laboured in vain.

Besides this brief summary of work done, it must not be forgotten that the missionaries have traversed the country in all directions, and have communicated to myriads some knowledge of the way of salvation. The impression is prevalent in the minds of the population generally, that the reign of Hinduism is drawing to its close. The festivals of the gods are celebrated with less pomp and circumstance, pilgrimage is on the decrease, fewer temples are annually erected, Brahmins complain of the diminution of their gains, devotees have diminished in number and are held in less esteem, and indecencies are, to a great degree, withdrawn to the dark precincts of the temple courts, especially in localities where Europeans reside. Nowhere is idolatry so defiant as it was in the early days of the evangelists' toil. Evidence yearly accumulates to establish the fact that numbers serve, in secret, the Lord of Hosts, though fear, or other motives, at present restrain them from the confession of their changed belief. In some places there have appeared popular movements in favour of Christianity, which may fairly be regarded as preliminary to a wider acceptance of the Gospel. Such have been the movements in the

villages south of Calcutta, in the districts of Jessore, Barisaul, and Krishnaghur, in Sonthalistan, among the Shânars of Southern India, and the indigenous inhabitants of the hills of Chota Nagpore. If some, with little knowledge, have cast off the trammels of heathenism, yet is there a blessing even in the lowest measure of departure from its superstitions and abominations; others, in considerable numbers, have vindicated their claim to be regarded as genuine converts to the religion of Christ.

The missionaries have wielded the power of the press with the most important results. They were the first to apply it to the preparation and issue of books and newspapers in the languages of the common people. By them the vernaculars have been cultivated, and elevated from a rude patois into forms fitted for the expression of the highest truths. The Word of God has been translated, in whole or in part, into the principal dialects of the country. The rude inhabitants of the hills have had their native tongues reduced to writing, and portions of the Scriptures and other books have been prepared for their instruction. Nearly two millions of parts or volumes of the sacred writings of our faith have issued from the Mission presses. The learned pundits of the country have received, complete, the whole Bible in the Sanscrit tongue, through the diligent and arduous study of Carey, Yates, and

Wenger. Tracts, in uncounted numbers, have spread through the length and breadth of the land the good tidings of peace, and more than two millions of school books have contributed to the instruction and enlightenment of the present generation.

In all this we have great results actually gained. They are the direct product of missionary exertion. They are incontestible evidence that the Lord's servants have not laboured in vain. Changes to be presently referred to, may, or may not, be owing to the same diligent workmanship; the facts given above are indubitable proofs of God's approval of the well-directed labours of the missionary band. But for their sanctified exertions these facts could have had no existence. They are the first fruits unto God of the consecration of His Church in these latter days to the extension of His praise, and to Him shall be the glory. His blessing puts to shame the scoffs of adversaries. In these noble deeds we have God's answer to the mocking question, put less than fifty years ago, What can "this nest of consecrated cobblers" do?

But we are less concerned at the present moment to regard these facts as proofs of the success of missionaries, than as vantage ground gained for future operations. We have seen *what India was* when our fathers entered on the work eighty years ago. Let us attempt to realise the position of affairs *now*,

as if we were about to begin anew. Our predecessors started on untrodden paths, amidst uncertainties, shadows of evil hovering around them, with only faith in the promises of God to sustain them, and hope of His blessing to cheer them. How do we start at this present time, to give to the Gentiles of Hindustan the unsearchable riches of Christ?

Here are missionaries in considerable numbers on the spot, acclimatised, familiar with the language, the habits, and institutions of the people. They have a nucleus of crystallisation, so to speak, in the churches and congregations already formed, and efficient helpers in the numerous converts devoted to the ministry of the Word. About two thousand men, European and natives, are daily occupied in the communication of Christ's Gospel. The schools in the hands of the missionaries contain 120,000 children. Their presses are daily thowing off countless pages of religious and instructive reading, while Bible Societies, Tract Societies, Educational Societies, Colleges, High Schools, and Female Schools exist, to sustain, direct, and enlarge the influences brought to bear on the minds of the people.

But this brief statement far from exhausts the advantage with which the Churches of Christ enter on the work at the present day.

The English Government is no longer hostile to the operations of missionary societies. Christian

preachers and teachers have the freest and safest access to all classes of the native community, except so far as their social usages create an obstacle. The policy of the Government has undergone a gradual and beneficial change. Its servants have lost that admiration for idolatry which many of them once professed, and they now largely aid the missionary in his work.

The legislation of the Government is, on the whole, favourable to the missionary's object. Suttee has been put down; infanticide declared a criminal act; cruel rites have been limited or forbidden; the temples and mosques have ceased to be objects of Government solicitude and care, and are left to the support of their own worshippers; the pilgrim tax has been relinquished, and with it has ceased the encouragement its existence gave to the pernicious evils of pilgrimage. The increase of the means of communication, by improved roads, canals, river navigation, the post office, the railroads, and telegraph—all contribute their aid to the missionary. The banishment of the Koran and the laws of Menu from the Courts of Judicature, the legal validity of widow marriage, and the enjoyment of liberty of conscience by all classes, contribute powerfully to the overthrow of many of the most cherished institutions which have remained unchanged for ages. Among Europeans there is more piety, the

Lord's day is more generally observed, the public works of Government are discontinued on that holy day, churches and chapels are found in nearly all the stations where Englishmen reside, and missionaries have not to complain to so great an extent as formerly of the ungodly example of their countrymen.

Changes, of no slight importance, have begun to manifest themselves in the bosom of native society. Forty-five years ago Ram Mohun Roy stood almost alone among the Hindus as the advocate of a pure monotheism. Now the Vedantist sect, or Brahmists, as they are usually called, is said to number some eight thousand persons among the educated sections of native society. In this class are found active and intelligent advocates of widow re-marriage, and the abolition of Kulin polygamy. Female education is highly approved by them, and numerous Zenanas in all the chief cities are open to instruction. No inconsiderable division of the party, under Keshub Chunder Sen, openly proclaims its rejection of the authority of the Vedas, and that it is seeking for a purer faith. It acknowledges, in some sort, the supremacy of the Christian Scriptures as the highest source of Divine truth.

The Bramho Somaj does not stand alone in this movement. Various clubs are from time to time formed in Calcutta for the discussion of social and

religious reforms. If not always Christian in their tendency, yet are they indicative of the revival of the intellectual vigour and life which has resulted from the introduction of European science and knowledge.

Education, especially in English, is eagerly sought after, particularly in large towns, the centres of progress and speculation. Many thousands of youth have learnt in Government institutions, as well as in missionary schools, to despise the puerilities of the Shastres, and the falsehood of a system of belief and worship which practically ignores or denies the existence of the Creator, the Lord of heaven and earth. They openly proclaim their theistic tendencies and faith. Native gentlemen in Calcutta, Benares, and other important cities, establish schools at their own cost, secure instruction in English literature, and foster that activity of mind which so peculiarly characterises, at the present time, the instructed classes of Hindu society. Over these individuals, caste has lost its influence. Multitudes live in daily breach of its rules. Conventional usages relative to food and marriage alone preserve it from utter contempt, among the educated youth of Bengal and of the presidency towns.

Nor must we overlook the wonderful increase of the productions of the press. In the first twenty years of the century, not more than twenty-seven

works left the native press, probably reaching to 15,000 copies in the whole. In the year 1853-4, Calcutta alone had forty-six printing-offices engaged in printing Bengali works. In that one year 252 books and pamphlets left the press, the total number of copies printed being 418,275. Besides this vast amount of literary information, there are nineteen Bengali newspapers and periodicals published in Calcutta, whose annual circulation reaches 8,100 copies. Several of the country districts of Bengal have also their native press.* A similar expansion of native literature has commenced in the North-West Provinces, and the presidencies of the South. Who can estimate the influence of this vast stream of information and instruction? If much of it is drawn from the polluted sources of the religion of the people, from the Puranas and filthy Tuntras, yet the fact that the jealously guarded writings of the Shastres are submitted to the vulgar eye, is a mighty inroad on the exclusive knowledge of the Brahmin, and must inevitably lead to the rejection of the baseless tales and foul precepts and examples by which the people have so long been deceived and led astray. It is satisfactory to know that every year the

* No Government return has been lately issued; but it is known that there has been, in the intervening period, a great increase in the number of presses, and the value of the works they have sent forth.

quantity of healthy matter printed is on the increase, and that instructed Bengalis are actively engaged in transferring into their native tongue the wisdom, the science, and the pure thought of Christian lands.

We cannot for a moment conceive that one step of the advance which has been made will be lost. The minds of the people cannot go back to their former state of apathy and blindness. Missionaries, with God's blessing, will not preach with less zeal or urgency. Bibles and tracts will be more freely circulated than ever. Schools will work with the same imperceptible, yet certain, force. The press will not be restrained from pouring out its flood of knowledge. In the firm establishment of British power, Christendom possesses a guarantee that what has been gained will never be overthrown.

The suppression of the mutiny—the last national protest against innovation—in relation to the existence of Hinduism and Mohammedanism, has proved very discouraging. The advocates of these systems of error admit their failure, and prognosticate their final defeat. Caste in all its political relations has received its death-blow. A high-caste army, the citadel of Brahminism and Islam, is henceforth impossible. A fairer spirit is exhibited towards native Christians, while the heart of the missionary has been cheered by the steadfastness with which they adhered to, and suffered for, their profession of Christ.

It now only remains to inquire, What should be the result of these great events on the Churches at home? Doubtless great interest has been awakened with respect to all questions affecting India. We have seen for a brief space the ark of Jehovah in apparent peril. We have seen the grandest empire the world has ever known shaken to its very foundations. We have seen our cherished expectations on the very verge of extinction. We have seen the tide of rebellion turned back by the wisdom and prowess of Christian men, by our Lawrences, Edwardes, Montgomerys, Freres, and Havelocks, fighting, as one of the noblest of them said, for the glory of Almighty God and the cause of humanity and order; God, as it were, especially selecting such men for this purpose, thereby to rebuke the folly of those who professed to see in the progress of the Gospel the sure ruin of our Eastern empire. We have seen the magnificent regions of Hindustan restored to England's sovereignty, by the favour of the Almighty Ruler of the nations. We have seen how the leaven of the Gospel has been working in the dense mass of impurity and superstition, bursting out here and there, effecting the salvation of thousands, and destroying the apathy of ages. We have seen how great are the advantages which the present places within our reach, over that past which discovered, as the great Andrew Fuller said, a mine of gold, but which was

then wholly unexplored and unwrought. And now that the dark passages of the mine have been worked, many a rich vein of heavenly ore penetrated, numerous souls more precious than gold that perisheth rescued and stored in the treasury above—men like Krishna Pal, the first convert of Serampore; Nainsukh, the evangelist of Monghyr, and the martyr of Delhi—fair examples of that precious band whom God has raised up to be messengers of salvation to their fellow-countrymen—shall we be backward to avail ourselves of advantages our predecessors did not enjoy, but which, through their devotedness, are at our command? Shall we fail to advance in this day of the Lord's summons, and decline that post of honour we have so long held? First in the field, shall we be last in reaping the harvest our forefathers have sown in tears and conflict? Surely not. Who will not hasten to build up the waste places, and to declare to the wretched, deluded worshippers of Krishna and Shiva, to the fierce and fanatic Moslem, the compassions of our God? The Gospel alone can secure for India, order, good government, and peace. It can alone destroy the dark superstitions of the land, and place the British power on an unassailable and righteous foundation. Above all, it is the Gospel that can alone disperse the deathly shadows which cover this great country, utterly overthrow its idols and the abominations attendant on their worship,

and assure to its innumerable hosts a more peaceful reign than that of any earthly monarch can be. On the reception of Christ as their King and Saviour depends the everlasting welfare of the myriads of Hindustan, and this Gospel we are charged to preach unto them. May we be faithful to the trust, and in this day of the Lord be ready to go on, and in His name take possession of the land!

RESOURCES.

1792 to 1872.

"THE SILVER IS MINE, AND THE GOLD IS MINE, SAITH THE LORD OF HOSTS."—*Haggai* ii. 8.

"THINE, O LORD, IS THE GREATNESS, AND THE POWER, AND THE GLORY, AND THE VICTORY, AND THE MAJESTY: FOR ALL THAT IS IN THE HEAVEN AND IN THE EARTH IS THINE: . . . ALL THINGS COME OF THEE, AND OF THINE OWN HAVE WE GIVEN THEE."—1 *Chronicles* xxix. 11—14.

A FEW words relative to the pecuniary resources which this great work has called forth, may well close this necessarily brief and imperfect review of eighty years of earnest and prayerful endeavour to propagate the Gospel of Christ.

The first collection for the Society's object, made by the founders themselves, amounted to the sum of £13 2s. 6d. The first addition to the store was the sum of £70, sent by the first Auxiliary formed, at Birmingham, by the Rev. Samuel Pearce, and collected in the interval of four weeks which elapsed before the second meeting of the Committee. At this meeting a few personal subscriptions were also announced, and the entire sum was committed to a banker's care.

The resolution of thanks to the Birmingham Churches, expressed the hope that the Auxiliary plan would meet with the general and increasing approbation of the Baptist Churches, and that a number

of corresponding societies would be formed in different parts of the kingdom. The Mission, however, met with very scanty support among the churches. The response made to the earnest appeals of the first Secretary, Mr. Fuller, came chiefly from other sources—from individual gifts, and from sympathising friends of other communions. In 1817, collections for the Mission were made in many Independent and Presbyterian chapels, as well as, in a few instances, in churches of the Establishment. At the close of the first quarter of a century, contributions were acknowledged from only ninety-five Baptist churches, and forty-five Auxiliaries. As these Auxiliaries were sometimes formed of several churches, it is probable that the entire roll of contributing churches may have numbered, but did not exceed, one hundred and eighty.

During the second period, the spread of the Missionary spirit among the churches was very satisfactory. There was a large increase in the number of Baptist Churches in the land, through the expansion of the denomination—particularly in Wales. The Report of 1842 states that contributions had come from 848 places; but only 450 Churches, systematically, year by year, collected for the object. There is reason to think that the number of contributing churches was about 750.

In 1867, the Report gives 1,217 churches in Great

Britain, as having collected for the Society, besides seventy-seven places in which either a Baptist Church does not exist, or the gifts come from friends not in communion with one.

In the present year, 1872, the number of contributing churches has increased to 1253; besides which, subscriptions or donations have come from 116 places, in some of which there is not a Baptist congregation. The proportion of contributing churches in the United Kingdom is as follows:—England, 856 churches; Wales, 348; Scotland, 40; Ireland, 9; they contain rather more than 150,000 members. The missionary zeal of the churches appears to show a constant increase; but it cannot be considered, on the whole, as perfectly satisfactory in its results.

Till the year 1820, the annual services of the Society were held in the country. The last took place at Cambridge in 1819, when it was resolved to carry on the operations of the Mission from the metropolis. In 1837 it became the practice of the Metropolitan Churches to collect simultaneously on the Lord's-day preceding the annual meeting. Forty-five Churches, in the first year, joined in this act of liberality; but in 1842, forty-one only consented to do so. The number has since very considerably increased. In 1866, eighty-four Churches had sermons and collections; in 1867, owing to the change of day, the number was some-

what less, being seventy-four; in 1872, there were 101 Churches which gave collections to the Society on its anniversary.

From all sources that have contributed to the income of the Society, among which the Mission Press of Calcutta and the Bible Translation Society hold a very honourable place, the entire sum received is as follows:—

1792 to 1817 ..	£98,549	6	2	...	Average	£3,941	19	6
1818 to 1842 ...	372,585	14	10	...	„	14,903	8	7
Jubilee Fund (1842)...	33,704	0	7					
1843 to 1867 ...	632,410	11	3	...	„	25,296	8	3
1868 to 1872 ...	171,411	10	3	...	„	34,282	5	8
Total	£1,308,661	3	1					

It may give a still clearer idea of the growth of the Society's income, if we present a table containing a more detailed statement of the gross income in various years:—

1792	£	13	2	6	1842	£22,517	12	5
1802	2,479	16	10		1852	19,116	11	9
1812	4,856	14	9		1862	33,151	4	10
1822	12,291	11	4		1867	30,103	8	1
1832	12,740	7	8		1872	31,834	14	4

This instructive table exhibits a very fluctuating series of figures. Between 1832 and 1842 the annual income rapidly increased, partly owing to the accession of the entire staff of the Serampore Mission, on its reunion with the Society in 1838. The abolition

of slavery, and the share taken in its accomplishment by the Society's missionaries, also greatly deepened the interest of the Churches.

The income of the year 1862 was the largest received up to that date, the Jubilee Year excepted. But it contained the exceptional payment of £1,500 by the Spanish Government for the premises in Fernando Po, from which island the Spaniards had driven the missionaries away; and two donations, one of £1,000, and the other of £2,000 from a friend now deceased. The legacies of that year were also very productive. The year 1870, however, considerably exceeded 1862, owing to a generous donation of £2,000 from the Society's fast friend, the late H. Kelsall, Esq., and £8,224 from legacies—a sum far exceeding that of any previous year in the history of the Society. The total received was £39,339 8s. 6d. Still, in the face of these fluctuations, neither to be avoided nor forecast, the course of years has seen the Society's income enlarged, its means of usefulness increased, and its agencies multiplied in many parts of the globe.

The sums here mentioned do not, however, represent the entire amount expended on the various missions of the Society. Considerable contributions are gathered at all the missionary stations; but as they are spent on the spot, and do not come into the hands of the Treasurer, they are

not comprised in the balance sheet. Including the collections of the Churches in Jamaica, for the support of their ministers and the ordinances of the Gospel, an addition probably exceeding £20,000 a year should be made to the sums above specified.

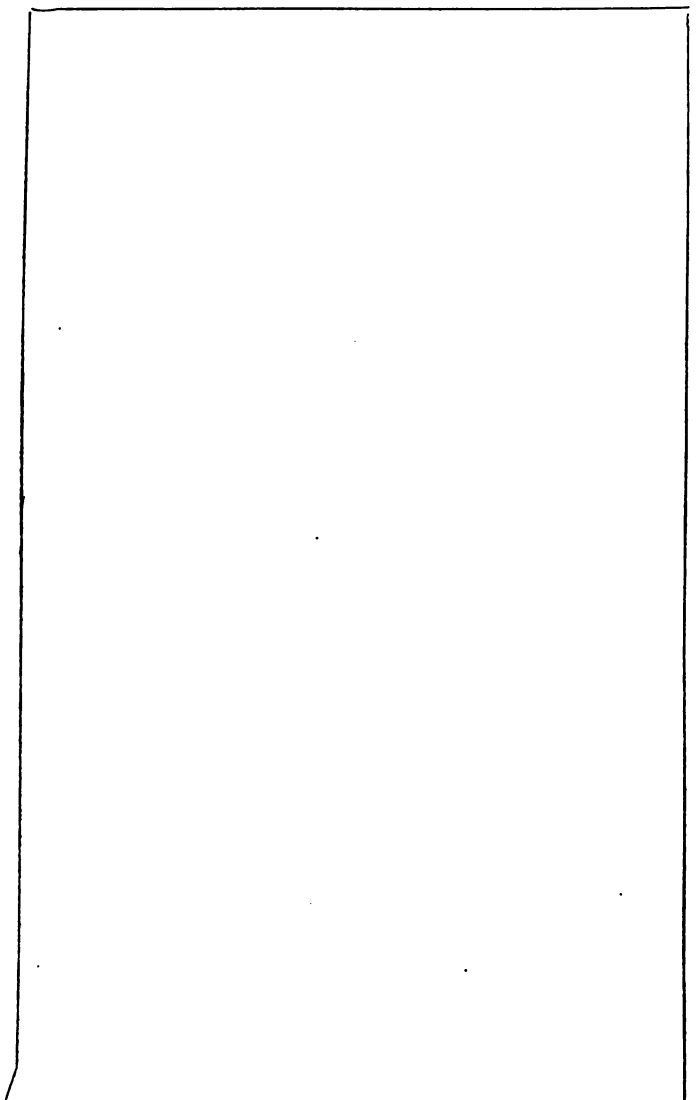
It may briefly be mentioned here, that the Mission House in Moorgate Street was erected in 1843, at a cost of £10,300, from moneys provided by the Jubilee Fund. As the place had become very inconvenient, and too narrow for the increasing demands of the Denomination, it was sold in 1865 for £19,500. In 1870 the present commodious and handsome Mission House in Castle Street, Holborn, was erected with the proceeds. The entire cost of the building, including the purchase of the freehold, both of the Mission premises and the houses adjoining, was about £17,500. The rent of the houses is amply sufficient to keep the entire premises in repair.

It is our hope that, in the years to come, a greatly increased appreciation of the work to be accomplished will be secured, a large addition be made to the means of usefulness the Society now enjoys, and, above all, in answer to fervent prayer, a mighty outpouring of the Spirit of God may be given, quickening the seed so plentifully sown, and hastening the day of man's redemption from idolatry, superstition, and sin.

We cannot better close our brief review than with

the striking yet ever true words of Dr. Carey, written in 1791 :—"The Scriptures teach us that the enjoyments of the life to come bear a near relation to that which now is, a relation similar to that of the harvest and the seed. It is true all the reward is of mere grace, but it is nevertheless encouraging. What a treasure, what a harvest must await such characters as Paul, and Elliot, and Brainerd, and others [Carey, Marshman, Ward, Knibb, Burchell, Pearce, and their colleagues !] who have given themselves to the work of the Lord. What a heaven it will be to see the many myriads of the poor heathens, of Britons among the rest, who by their labours have been brought to God. Surely a crown of rejoicing like this is worth aspiring to. Surely it is worth while to lay ourselves out with all our might, in promoting the cause and kingdom of Christ."

APPENDIX.



A.

TREASURERS AND SECRETARIES OF THE SOCIETY,

FROM 1792 TO 1872.

1792	Rev. Reynold Hogg.....	Rev. Andrew Fuller.
1795	Thomas King, Esq.	
1815	.....	Rev. Dr. Ryland. Rev. James Hinton.
1817	.....	Rev. Dr. Ryland. Rev. John Dyer.
1819	Thomas King, Esq. William Burls, Esq.	
1821	Benjamin Shaw, Esq.	
1825	.....	Rev. John Dyer.
1826	John Broadley Wilson, Esq.	
1835	William Brodie Gurney, Esq.	
1840	.....	Rev. John Dyer. Rev. J. Angus, M.A.
1842	.....	Rev. Joseph Angus, M.A.
1846	Wm. Brodie Gurney, Esq. Samuel Morton Peto, Esq.	
1849	.....	Rev. Frederick Trestrail Edward Bean Underhill.
1855	Sir Samuel Morton Peto, Bart.	
1867	Joseph Tritton, Esq.	
1870	.....	Edward Bean Underhill, LL.D.

B.

Summary of the Missions in Connection with the Baptist Missionary Society—1872.

Mission.	No. of Missionaries and Assistant Missionaries.	No. of Native Evangelists and Pastors.	Stations and Sub-Stations.	No. of Chapels.	No. of Schoolhouses.	No. of Members.	No. of Day Schools.	No. of Day Scholars.	No. of Sunday Scholars.	Amount Contributed at Stations.
										£ s. d.
India . . .	37	133	105	78	60	2,480	120	2,852	506	5,576 18 11
Ceylon . .	3	17	88	24	14	647	32	872	641	1,150 18 5
China . . .	2	5	3	1	..	47	1	..	..	25 15 0
Europe . .	8	7	27	4	..	383	2	120	..	115 16 8
Africa . .	5	7	10	4	4	128	4	147	195	25 11 9
West Indies	6	37	104	76	..	3,605	..	..	2,444	471 6 6
Jamaica . .	18	24	106	97	100	21,765	100	6,687	11,404	1,879 0 0*
Total . .	79	230	443	284	178	29,055	259	10,678	15,190	£9,245 7 3

* This amount does not include the collections made for the support of the pastors, or the day schools, as there are no returns; but the congregations do not contribute less than £10,000 for these objects.

The public elementary schools in the Bahamas and Trinidad render missionary schools unnecessary.

C.

Summary of Members and Baptisms in the Mission Churches—1868 to 1872.

MEMBERS.

	1868.	1869.	1870.	1871.	1872.
India . . .	2,374	2,380	2,415	2,490	2,459
Ceylon . .	538	557	601	655	647
China. . .	30	35	38	41	47
West Indies	3,822	3,414	3,225	3,420	3,611
Africa . .	127	117	117	127	122
Europe . .	184	179	216	294	388
Jamaica . .	16,169	17,607	18,640	20,599	21,765
Total. .	22,744	24,289	25,252	27,626	29,034

BAPTISMS.

	1868.	1869.	1870.	1871.	1872.	Total.
India	209	195	120	212	159	895
Ceylon . . .	79	53	71	57	41	301
China. . . .	9	7	..	7	6	29
West Indies .	296	118	196	183	182	975
Africa . . .	14	3	2	4	22	45
Europe . . .	24	5	27	84	71	211
Jamaica . . .	406	664	979	1,131	1,068	4,248
Total. . . .	1,037	1,045	1,395	1,678	1,549	6,704

D.

INCOME AND EXPENDITURE

FROM 1868 TO 1872.

	Income.			Expenditure.		
	£	s.	d.	£	s.	d.
1868 ...	36,894	15	11 ...	33,888	3	2
1869 ...	30,556	0	0 ...	30,100	10	10
1870 ...	39,339	8	6*...	33,644	3	1
1871 ...	32,786	9	6†...	32,528	1	0
1872 ...	31,834	14	4‡...	32,212	5	6

* £5,063 12*s.* 7*d.* were invested on account of Legacy Fund.

† £2,212 11*s.* 1*d.* were invested on the same account.

‡ £278 12*s.* 6d. were invested on the same account.

E.

SINCE the remarks on page 80 were written, Sir Rutherford Alcock, Her Majesty's Minister in China, in the *Times* of January 29th, has fully corroborated the statements there made:—

"Any opposition," he says, "experienced to the work of the missions is political in its origin and its end. The Tientsin massacre of French missionaries and sisters, two years ago, was not due to any religious feelings, but to quite other causes of hostility. Its real cause is jealousy of a foreign rival to the allegiance of the people, and a power which claims authority higher than any Sovereign's, and inimical to the free exercise of any power independent of the spiritual dominion of a Church. It is the independence of this power within a State, this *Imperium in Imperio*, which the rulers of China and Japan alike object to, as fatal to their own authority and supremacy; and they resist its encroachments within their territories, as the Emperor of Germany and the Queen of England resist all similar pretensions to the assertion of a power above the law. The protectorate of France for the Roman missionary in the East, is, by these people and their rulers, regarded as a mere mask for usurpation and invasion.

"That Protestant missionaries are less open to

these charges, and are in some lesser degree objects of distrust and hatred, is rather due to the non-interference of the Protestant powers in their behoof than to any discrimination of differences of creed or teaching. Beyond the necessity of protecting them from actual violence, they recognise no obligation to intervene; and these limits have hitherto, as a rule, been scrupulously observed. No attempt has been made to withdraw their native converts from the jurisdiction of their own civil authorities. But, notwithstanding all this, the Protestant missionaries share in the general condemnation, and have often been objects of attack. The authorities may, and for the most part do, regard them with less hostility than their Roman Catholic brethren, but only because their jurisdiction is never disputed."

F.

The most recent intelligence as to the progress of Christian missions in India, is contained in the following extract from the *Times* newspaper of February 3rd, 1873:—

"The Protestant missionaries of India, who have recently closed their most successful Conference at Allahabad, took their usual decennial census of the native Christian community under their care at the

end of 1871. The detailed results are about to be published, but Mr. Sherring submitted the general figures to the Conference. In the ten years ending 1871 the number of native Christians in India proper, Burmah, and Ceylon has increased 61 per cent., or from 138,731 to 224,161, or say a quarter of a million. This rate of progress is from within, of course, to some extent, but much more from without, chiefly by additions from the aboriginal tribes and low castes. The rate of increase in the previous decade was 53 per cent. The most satisfactory point in the statistics is the development of a purely native agency. There has been in the ten years an actual falling off in the number of agents of the five principal societies of England. The Church, Propagation, London, Baptist, and Wesleyan Societies had 262 missionaries in India in 1861; they had only 234, or 28 fewer, in 1871. The American Presbyterians, however, have 32 missionaries where they had only 23. The total number of foreign-ordained missionaries has only risen in the decade from 478 to 486, although the progress of enlightenment in the native States has virtually opened out nearly 50 millions of people in that time. But if England shows less interest in missions, in spite of its growing wealth, the Indian Church manifests more life so far as money can gauge that. In the one year 1871 it subscribed £8,512 for missionary objects, against £9,343 in the

whole of the ten years ending 1861, while the number of ordained native missionaries rose from 97 to 226. The figures showing the work done in education and literature by the foreign missionaries are striking. The 75,975 pupils of 1861 had risen to 122,372 in 1871, and of these 26,611 were girls. The colleges of the Free and Established Churches of Scotland passed as many graduates through the Universities as all the other societies united, a striking testimony to Dr. Duff's work. The 24 mission presses published 12⅓ millions of books and tracts in the decade in 33 languages and dialects. Of these 28,000 were copies of the whole Bible, 1,164,003 copies of portions of it, 2,842,495 copies of Christian books, 5,707,355 Christian tracts, 2,375,040 schoolbooks, and 20,279 other books."